THE CHURCHMAN.

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Communications.

For the Churchman.

Free Churches.

Mr. Editor,—I observed in the last week's Churchman a communication stating an effort was now making in the Eighth Ward to establish an Episcopal Free Church for the *poor.* If the words *for the poor* be left out, it no doubt would meet with hearty co-operation, as the utility of Free or Mission Churches is now generally admitted. But a church for the poor exclusively, would be making still more invidious the broad line of separation between the rich and the poor, which the custom of society has drawn. We have heard the cry of the rich against the poor, and the poor against the rich, and have trembled at the disastrous consequences that must result if goaded on by the imprudent and unnecessary separation of interest, to allay this unkind feeling, of the different grades of society towards each other, Free churches have been looked to as one great means. They are missionary in their character—they invite ALL, the high, the low, the rich and the poor—the careless and the indifferent—none are debarred of the privileges of an attendance on the house of God, and partaking "of the blessings of the gospel of peace."

A church for the *poor* can hardly be said to be a Free Church, inasmuch as it would be expected that only that class would occupy the seats. The inconvenience of being poor is hard enough to be borne, without having it brought out to the public gaze by attending a church for the poor exclusively. Their attendance could hardly be expected. It is familiar to all of us of the ill effects to a large and flourishing congregation of having it said that the church they attended was designed for the poor only, but now that the stigma is wiped off, it is one of the most flourishing churches in this city. Is it right, Mr. Editor? Is it Christian? to have the Temple of Him who is no respecter of persons, to have them appropriated according to the pecuniary abilities of his creatures; ought there not to be one place on earth where the rich and the poor meet together as they expect to meet in heaven? and ought not that place to be the house of prayer? Let those interested in establishing a Free Church in the Eighth Ward, but drop the design of having it for the poor only, and no doubt success will attend their laudable efforts.

W. H.

For the Churchman.

Papal Supremacy.

Mr. Editor,—A communication treating of the "Church Question," as discussed in the first number of "Brownson's Quarterly Review," was published in the Churchman a few weeks ago. It was there maintained that the sovereignty of the Roman See is not a Catholic doctrine; and among other historical references, allusion was made to the contention which arose in the fifth century, between the African Bishops, and Popes Zozimus, Boniface, and Cælestine.

The "Freeman's Journal" (a Romanist paper) has chosen to take you to task for publishing "such a statement;" and seems greatly horrified at the perversion of truth with which he charges your correspondent.

It is ever a grave matter to accuse one of bearing false witness; and especially is it so in things appertaining to the Church of God. Under this impression, I would beg to call the attention of the writer who so readily accuses his neighbor, to a fair examination of the historical statement in question, with the hope that seeing his injustice, he will candidly confess his accusation to be unfounded.

The Romanist journal asserts that communion with Rome is indispensable to catholicity. Challenging the "Churchman" to adduce from history a single exception to the "rule," he says—"Apparently comprehending the difficulty of such an undertaking, he has referred us to a correspondent, and we are sorry to perceive that he is not without his capacity to mislead the incautious reader. Without going at length into a review of his article, we shall notice one or two historical references in which truth is sadly perverted for the purpose of upholding an unsound system. He says that 'the African Bishops, finding that the novel pretensions of the Roman See were unsupported by ecclesiastical authority, wrote a letter to Pope Cælestine, in which, after alluding to the independence of the African Church in the matter in question, they say,' &c. &c. Then he gives a quotation from Fleury's Ecclesiastical History. Is it not strange that the *Churchman* could allow the publication of such a statement, when in fact neither the African bishops, nor Fleury, say one syllable about the independence of the African Church, nor about novel pretensions, but on the contrary, Fleury himself intimates that the Bishops of Africa had been accustomed to the exercise of the power against which they remonstrated, and 'declared that they would suffer it no more.' So that what is in history and in truth a usage 'no longer' as they contend 'to be borne with,' is perverted in the Churchman to a novel pretension. They were preparing the way for an African instead of a Catholic Church. Where is the African Church now?—and where will the English Church be in a century from this? whilst the Catholic Church was from the beginning, and will be to the end, universal, and in communion with Peter's successors. But after all, the proceedings of the African bishops are by no means inconsistent with a full recognition of the Pope's Supremacy. They had excommunicated an unworthy priest named Apiarius. He appealed to the Pope. The Pope restored him to communion and sent him back to Africa with Faustinus, a bishop, who had been the Legate of Pope Zozimus in that country. On his arrival, the bishops assembled in Council, complained of the proceeding, and during the debates the priest acknowledged his guilt; and, says Fleury, 'drew sobs from the Council, but remained forever deprived of the exercise of his ministry.' The Council then remonstrated with the Pope on the subject, and 'conjured him' (in the language of Fleury) 'not to restore those whom they had excommunicated.'"

I have quoted the above extract at length, that while vindicating myself from its unfounded accusation, the Romanist editor may derive the full benefit of a comparison of the text of Fleury with his own ingenious commentary. And as the several acts of the See of Rome and the African Bishops in the affair of the priest Apiarius, must have some bearing upon the question of Papal Supremacy, it may not be wholly useless to trace their history from the beginning; if, perchance, some light may be thrown upon the relation which the Roman Church bore to the Church Catholic in the time of St. Augustine of Hippo.

"Urbanus, Bishop of Sicca in Mauritania Cæsariensis, and a friend of St. Augustine, had excommunicated the priest Apiarius, as being irregularly ordained, and charged with several infamous crimes, of which he was accused by the inhabitants of Tabiaca. Apiarius appealed to Pope Zozimus at Rome, who sent three legates into Africa, Faustinus Bishop of Potentia in Picenum, Philip and Asellus Priests." When they arrived at Carthage, the African Bishops asked what the Pope had charged them with. Their instructions were read and found to contain four articles. "The *first* was on the appeal of Bishops to the Pope; the *second* against unnecessary voyages of Bishops to Court; the *third* on the trial of the causes of Priests and Deacons before the neighboring Bishops, if their own Bishop had excommunicated them without good reason; and the *fourth* spoke of excommunicating the Bishop Urbanus, or even citing him to Rome, if he did not correct what seemed to want correction.

"These instructions having been read, there was no difficulty on the *second* article: *because* the Bishops of Africa had already made a canon, in the Council of Carthage, in the year **407**, to prevent the Bishops and Priests from going to Court" (the Imperial Court) "on frivolous pretences. But concerning the *first* article, which permitted Bishops to appeal to Rome; and the *third* which required that the causes of the clergy should be brought before the neighboring Bishops; the Bishops of Africa could not agree to the Pope's claim. And as, to support it, he alleged the canons of Nicæa, the Bishops of Africa said they could not find those canons in the copies which they had. Nevertheless, as far as this Council was concerned, they wrote to Pope Zozimus in the year **418**, that they would consent to be thus treated *provisionally* for a short time, till they were better informed of the decrees of Nicæa."*

Pope Zozimus died on the 26th, and was succeeded by Boniface on the 29th of December of the same year, 418.

The legates of Pope Zozimus were still in Africa, and were present at the sixth Council of Carthage, held on the 25th of May, 419. "Aurelius presided there, with Valentinus, Primate of Numidia: next was seated Faustinus, Bishop of Potentia, one of the Pope's legates: then the Bishops deputed from the several provinces of Africa * * * * to the number of two hundred and seventeen Bishops; and after them all were seated, the two other legates of the Pope, Philip and Asellus, who were only Priests. The Deacons were present standing. Aurelius began by ordering the canons of the Council of Nicæa to be read; but the legate Faustinus interrupted the reading of them, and demanded first to have read the instructions which he and his colleagues had received from Pope Zozimus. These instructions were accordingly read, in which was inserted the canon which allowed a Bishop deposed by the Provincial Council to appeal to the Pope, and to demand a revision of his cause before the Bishops of the neighboring province, and a legate of the Pope. This canon was mentioned as being of the Council of Nicæa, though it was in reality the fifth of the Council of Sardica; and on this account St. Alypius interrupted the reading of it, and said, 'We have already answered on this point by our former letters, and we engage to observe what has been ordered by the Council of Nicæa; but the obstacle in the present case is, that upon inspecting the Greek copies of the Council of Nicæa, I know not how it is, we do not find those words in them: wherefore we desire you, holy Pope Aurelius, to send to Constantinople, where it is said the original of that Council is preserved; and also to the venerable Bishops of Alexandria and Antioch, that they may send it to us, together with an attestation of it in their letters, that there may no longer remain any doubt. We must also desire the venerable Bishop of the Roman Church, Boniface, to send also to the said Churches, that copies of the Council of Nicæa may be brought from thence. At present let us cause them to be inserted in these Acts just as we now have them.'

"The legate Faustinus protested against any prejudice resulting to the Church of Rome from this remonstrance; and added that it would be sufficient for the Pope alone to make the inquiry, for fear it might seem that some dispute had arisen between the Churches. Aurelius proposed to inform the Pope fully of what had passed, and all the Council agreed to it. At the request of the Bishop Novatus, deputy from Mauritania, there was also read a passage out of the instructions of the Roman legates in which was inserted the fourteenth canon of the Council of Sardica, which allows a priest or deacon excommunicated by his Bishop, to have recourse to the neighboring Bishops. *St. Augustine* said upon that article, 'We promise to observe this also, reserving to ourselves the right of obtaining more exact information concerning the Council of Nicæa.' Aurelius asked their opinions, and all agreed to observe all the decrees of the Council of Nicæa."†

"Afterwards there is another meeting of the same Council, dated the thirtieth of May, 419, which some reckon the seventh Council of Carthage. As several Bishops expressed themselves in haste to return to their Churches, it was resolved to choose commissioners for the affairs that remained, and twenty-two were named; of which number were St. Augustine, Alypius and Possidius." After alluding to the acts of this session concerning accusations of the clergy, the historian continues: "Then Aurelius broke up the Council and deferred writing to Pope Boniface until the next day." He describes the Synodical letter as declaring that this affair had occasioned much trouble, though without any breach of charity. He then quotes a portion of the letter, the substance of which is, that the priest Apiarius having begged pardon for all his faults, has been restored to communion; Urbanus having first corrected some informality in his proceedings. But that they had ordained that the priest Apiarius should be removed from the Church of Sicca, without, however, losing the honor of his rank.

"They next mention the letter they had written the year before, concerning the instructions given by Pope Zozimus to his legates, and say, 'We desire that your holiness will allow us *to observe what has been decreed in the Council of Nicæa;* and *enforce in your own country what is contained in the instructions of Zozimus;*' that is to say, the two canons of the Council of Sardica, which they then transcribe. After which they add, 'If those resolutions be contained in the Council of Nicæa, and observed with you in Italy, we will mention them no more, and will not scruple to allow them. But if it be otherwise in the canons of Nicæa, we believe, with God's mercy, that so long as you preside over the Roman Church, we shall *no longer‡ suffer this annoyance,* and that we shall be treated with the brotherly charity which you so well understand. Wherefore we pray you to write to the Bishops of Antioch, of Alexandria, and of Constantinople, and to any others, if it so please you, to send us the canons of Nicæa: for who can doubt of the truth of the copies brought from those illustrious Churches, if they shall be found to agree together? *In the meanwhile,* we promise to observe the canons quoted in the instructions concerning the appeals of Bishops to the Bishop of Rome, and the trial of clergy before the Bishops of their provinces.'"

"Of the deputation to Antioch we know nothing; but we find that the Council of Carthage sent the priest Innocent to Alexandria, to whom St. Cyril caused to be delivered a true copy of the Council of Nicæa, taken from the original that was preserved among the archives of his Church."

"The subdeacon Marcellus was sent to Constantinople, and likewise received from Atticus the copy of the Council of Nicæa. These copies were sent to Pope Boniface on the **26th** of November, of the same year **419**. This is all that happened in this affair under the pontificate of Boniface."§

Pope Boniface died in October, Anno **422**, and was succeeded by Cælestine on the third of November following. In the beginning of St. Cælestine's pontificate, St. Augustine wrote a letter to the Pope concerning a difficulty with the Bishop of Fussala. This letter seems to acknowledge the power of the Pope to act in the premises, as St. Augustine "*beseeches the Pope to have compassion on the people of Fussala, by not sending back to them a Bishop so much disliked.* This letter would afford a happy illustration of the Roman Supremacy, were it not for the fact which Fleury has recorded, that "*This letter of St. Augustine was written at the time when the African Bishops were still deferring to the appeals to Rome, till they should be informed of the canons of Nicæa,* according to the tenor of the letter of the Council in **419**, to Pope Boniface. It is true, indeed, that they received the correct copies of the canons in his time, and sent them to him on the **26th** of November of the same year, **419**; but the Bishops of Africa declared that they would no longer allow any appeals to be made beyond sea, by a Synodical letter addressed to Pope Cælestine, which must have been written some time after this of St. Augustine, since they do not like him, compliment the Pope on his accession to the Pontificate. And, indeed, the war which broke out immediately after the death of Honorius, prevented free intercourse between Africa and Rome. But on the restoration of peace, and apparently in **426**, the bishops of Africa received by the hands of the priest Leo, a letter from the pope Cælestine, in favor of the priest *Apiarius* whom he had restored to communion, and sent back to Africa, together with Faustinus the bishop, who had been there before as legate from Pope Zozimus. At his arrival the bishops of Africa assembled in Council, in which Aurelius of Carthage, and Valentine, Primate of Numidia, presided."‖

It was in this Council that Apiarius confessed all the crimes of which he was accused, "which were so infamous and incredible as to draw groans from the whole Council;" although the legate, Faustinus, had "acted the part of advocate rather than that of judge, and violated all right in the opposition he maintained against the whole Council, under pretence of *supporting the privileges of the Church of Rome.*" "The bishops," says Fleury, as quoted in my previous article, "wrote a letter to Pope Cælestine, in which *they conjure* him for the future not to receive to *his* communion those who have been excommunicated by them; *since this was a point ruled by the Nicene Council.* 'For,' they added, 'if this be forbidden with respect to the minor clergy or laymen, how much more did the Council intend its observance in respect to bishops?'" They tell the pope that he "ought to reject the priests and other clergy who are *so rash as to have recourse to him,*" and that "the decrees of the Nicene Council have subjected the bishops themselves to their respective Metropolitans." The letter concludes as follows: "With regard to what you have sent us by our brother Faustinus, as being contained in the Nicene Council, we find *nothing of the kind* in the more authentic copies of that Council, which we have received from our brother the Bishop of Alexandria, and the venerable Atticus of Constantinople, and which we formerly sent to Boniface, your predecessor of happy memory. For the rest, whoever desires you to delegate any of your clergy to execute your orders, we beseech you not to comply, lest it seem that we are introducing the pride of secular dominion into the Church of Christ, which ought to exhibit to all men an example of simplicity and humility. For as to our brother Faustinus, since the wretched Apiarius is cut off from the Church, we depend confidently on your goodness, that without violating brotherly charity, Africa shall be no longer forced to endure him.'"

If, when the African bishops "*conjure* him (Pope Cælestine) *not to receive to his communion* those who have been excommunicated by them; *since this was a point ruled by the Nicene Council,*" they do not allude to the independence of the African Church in the matter in question, will the Romanist editor tell us what they *do* allude to? What follows the word "*for,*" ("if this was forbidden," &c.) certainly does go to prove their independence in this matter, and if they have not previously alluded to it, we have a reason which is the reason of nothing—a striking illustration of the Roman claim of Supremacy, as it is a consequent without an antecedent. I think the Editor of the Journal must confess that they refer to the fact that, by the canons of Nice, ecclesiastical causes were to be terminated in the places where they arose; and as this was the matter in question, I discover no perversion of truth, but the statement of an obvious fact, in what seems to have so wounded his moral sensibility. But the "Journal" omits the clause, "since this was a point ruled by the Nicene Council," and would like us to understand the allusion as a kind of supplicatory preface to the substance of the letter. Imagine the Council of Africa *confining* the Pope, in the exercise of his sovereign will as "Vicar of Jesus Christ, successor of St. Peter, Prince of the Apostles," (as the creed of Pope Pius hath it) to refrain from restoring to communion those whom they had excommunicated, "since this was a point ruled by the Nicene Council!" Yet by omitting this clause, and calling attention to the word *conjure,* the Romanist would fain place the African Church in the position of humble petitioners to an acknowledged sovereign. Trusting that I shall not be understood to confess either temporal or spiritual allegiance to the writer in question, I would venture to conjure, and if necessary supplicate, him to refrain from falsely accusing me of perverting the truth: *since this is a point* ruled by the *ninth commandment* of the decalogue.

The "Journal's" explanation of this portion of ecclesiastical history deserves credit for its comprehensiveness. The writer evidently contemplates two classes of readers; *first,* those who may think the Acts of the African bishops to be a denial of Roman Supremacy; *second,* those who may suppose the fact of such denial utterly inconsistent with the Roman claim. So for one class it is intimated that the African bishops were *schismatics,* endeavoring to establish an African Church in opposition to the Church Catholic; and the desolation of their Church is a judgment for their sin. For the other, the *same acts* are only an humble expostulation to a mistaken sovereign. But that the conduct of the bishops of Africa is entirely incompatible with their *acknowledgment* of the Papal Supremacy, is so evident as hardly to admit of question. Those who found the Papal claim on ecclesiastical enactment, are accustomed to ascribe it to their ignorance of the canons of Sardica; alleging, as does Fleury, that they did not recognize the canons of Sardica, "because the Donatists had substituted the false Council of Sardica for the true one." This, in the absence of positive proof, which is abundant, would be a virtual acknowledgment that the Council of Sardica was not œcumenical: or that its canons concerning appeals were only provisional, and of no present authority. For to suppose that the acts of a universal Council, conferring such important powers, would not be made known to the Church of Africa; or being known, would be forgotten by them within a period of seventy-two years, (the Council of Sardica was held Anno **347** or **344**) is quite incredible. But even this supposition is unavailable by those who rest the Papal Supremacy on Divine authority. To them the canons of Sardica, instead of helping the cause, are themselves a difficulty to be explained, by calling them "a confirmation of that which had been from the beginning;*" though the phraseology of the acts of the Council is certainly a phenomenon which this theory leaves unexplained. "Hosius, Bishop, said: If any Bishop thinks that his cause has been misjudged, in order that it may be judged again, if it seems right to your love, *let us honor the memory of the Apostle Peter,* and let *those who have judged* the cause, write to *Julius,* Bishop of Rome, in order that a new trial may, if proper, be had."† Does this sound like the confirmation or acknowledgment of an *established law?* So the Pope alleges the canons of Sardica under the name of Nicæa, as the source of authority which he had held *de jure divino* from the beginning! And among the wicked Korahites opposing the divine decree, we find the glorious St. Augustine, of whom a Romanist writer says, "This saint was not only the oracle of his own times, but of the principal among all the Latin Fathers that came after him, who often have only copied him, and always professed to adhere to his principles."‡ Had this dogma of Roman sovereignty really been from the beginning—could it bear the test of St. Vincent of Lerins, "Quod semper, quod ubique, quod ab omnibus creditum est," the course of Pope Zozimus in resting his claim upon the mistaken canons of Nice would betray a strange forgetfulness of his powers as the "Vicar of Christ."

It is curious to observe the dexterity of Roman theologians in adopting either phase of this doctrine; for the Papal infallibility, the Papal supremacy, and the necessity of actual communion with the Roman See, are so inseparably connected, that however one *might* subsist without the others, the actual history of the Church shows them to be either *co-existent* or *non-existent.* But under whatever name the dogma may be presented, it must always result, in the last analysis, in that of the infallibility of the Roman See. For if actual communion with Rome is essential to the Unity of the Church, and the Pope may sever a member from the Body, it is plain that submission to his decrees is, in fact, the condition of Catholic communion. Or if this consequence be denied, it is, and by Romanists must be asserted that the Roman See is infallible, since communion with a heretical Church could hardly be imposed as essential to catholicity. Yet under its more gentle name, assuming to itself the full force of the Catholic doctrine of unity, it is calculated to win many persons to Romanism, who could never be made to acknowledge the Papal supremacy or infallibility, except as its necessary development. Again, it is the most convenient form in which the advocates of modern Romanism can present their claim. In the early ages of the Church, when Rome was the capital of the world, every thing combined to invest the Roman See with great influence and dignity. Its proximity to the Court of the Empire, the greater temporal dignity of the See, the assiduity with which she *generally* maintained the true faith amid conflicting heresies, all combined to produce this result. The effect of the first of these causes is readily seen, when we consider that the bishops in all parts of the world were perpetually seeking the forbearance, protection, or assistance, of the civil power, which was frequently to be obtained only through the influence of the bishop at the seat of the Empire. Hence, while there are many instances of bishops, where difficulties had arisen, seeking the countenance of neighboring Sees, the cases are abundant in which they seek the approval and assistance of the See of Rome. Thus titles such as *Successor of St. Peter, Centre of Unity, Bishop of the Apostolic See,* at first bestowed as mere tokens of respect, came at last, when (in the words of the African Bishops) "the pride of secular dominion" was introduced "into the Church of Christ," to be alleged as formal acknowledgments of the Roman sovereignty. Perhaps this cannot be better illustrated than by one or two examples.

About the year **370**, while the Eastern Church seemed almost overwhelmed by Arian persecutions, the great St. Basil writes thus to St. Athanasius of Alexandria: "I suppose there is no one who feels such pain at the present condition, or rather want of condition of the Churches, as your Grace;"—"And as your Holiness has more abundant grief, so one must suppose you have greater anxiety for their welfare. For myself I have been long of opinion, according to my imperfect understanding of ecclesiastical matters, that there was one way of succoring our Churches—viz., the co-operation of the bishops of the West"—"the civil power would be persuaded by the argument derived from their number, and the laity in each place would follow their lead without hesitation."—"Most Reverend Father, leave the world some memorial worthy of your former deeds. Crown your former numberless combats for religion with this one additional achievement." (Ep. 66.)

The same St. Basil writes thus to Pope Damasus of Rome, (Ep. 93)—"Your extraordinary love has in past time ever charmed our souls, and they were encouraged for a while by the glad report that there was to be a visitation from you. Send persons like minded with us, either to reconcile the parties at variance, or to bring the Churches of God to unity, or at least to give you a clearer understanding of the authors of the confusion; so that you may be clear in future with whom it is fitting to hold communion."

Lest this should pass for more than its author intended I will add an extract from a letter of St. Basil to his friend Eusebius, about the same Damasus. The Western bishops, and particularly Damasus, manifested little interest for the Eastern Catholics, and Basil writes to his friend:

"The saying of Diomede suggests itself as applicable,—'I would thou hadst not begged, *for haughty is that man.*' For, in truth, an elated mind, if courted, is sure to become only more contemptuous. Besides, if the Lord be entreated, what need we more? but if God's wrath remain, what succor lies for us in *Western superciliousness?*" (Ep. 239.) Σ.

Easter Week, 1844.

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* Fleury's Ecc. History, B. xxiv. C. 6.

† Fleury's Ecc. Hist., B. xxiv., C. 10.

‡ They had submitted *provisionally* according to the letter of the Council of 418.

§ Fleury, B. xxiv., C. 11.

‖ Fleury, B. xxxiv., C. 35.

* Acts of Council of Sardica.

† See note to Life of St. Athanasius, Butler's Lives.

‡ Alban Butler's Lives of the Saints.

For the Churchman.

Votum pro Pace.

"But rise! let us no more contend, nor blame
Each other, blamed enough elsewhere, but strive,
In offices of love, how we may lighten
Each other's burden in our share of woe.

— *Adam to Eve.*

As we the past, a future generation will judge the present. About to write a brief article on the subject of our ecclesiastical affairs, I have questioned of that judgment, more impartial than our own, which our successors in the faith, will pass upon the present position of the Church in these United States. The inquiry is answered in the conviction, that if much be pardoned to our zeal, much will be substracted from our wisdom. Since the days of the Apostles, no branch of the Christian Church has existed in greater essential unity than our own; and when the present generation shall have passed away, another, existing under the power of the same doctrine, worship, and discipline,—a doctrine, worship, and discipline which have been from the beginning, will wonder whence the notes of alarm now heard among us, and why the surface should have been ruffled, when the depths were so calm and still. There is no real discord in the Church in these United States: it is not too much to say, there can be none.

In all that it would be wise, in all that it would be permissible to contend for, we are at perfect unity and peace. Did our adorable Master establish and leave on earth a visible Church? No man denies it. Does the visible Church, consist of all those, who are living under the faith and discipline ordained by Jesus Christ? There is none to gainsay it. In what consists that faith and discipline? The answer is echoed from the Atlantic to the Pacific, from the extremity of Maine, the borders of a sister Church, to the shores of the Mexican Gulf. Will there be found among us, a man who would admit through the door of baptism, to the covenanted hope of heaven, an impugner of the Apostles' or Nicene Creed, or refuse that blessing to their maintainer? Is there a man, who would recognize in act, as the dispenser and consecrator of the eucharistic bread, a claimant of that power, other than he who presents the credentials of an authority outwardly derived in unbroken succession from the Apostles? There is no such man. We have avouched to the world, in both these respects, what are the essentials of truth and order, what was the divine legacy to the Church, from which it can never part. I do not plead, that in the latter respect, that of order, the stern requirements of the Canon law meet a universal obedience among us. I do not mean to set forth, the criminality and schism of excluding from our altars, by such canon law, other than such claimants, except such exclusion were the will of God. But I mean to say, that on this subject there is no discordance, no dissonance of opinion, or at least none to be accounted of; that there is scarce one, who holds a sacerdotal office, who would hold it under any tenure than that divine source best perhaps expressed as Episcopal ordination, an ordaination which can only be had through one who when himself ordained, call him Presbyter, Bishop, or Apostle, received the power to perpetuate his powers.

If then it be demanded—Is there no difference among you, between the High Churchman and the Low? I answer—None; that by any possibility which would not make either the scorn of Christendom, could generate a schism. In the ordinary signification of those terms, who among us would not reject their application? Among those that are without, if not among too many that are within, is not a High Churchman a man regardful of the ordinances of religion, by such definers called the outward forms, but indifferent either wholly or comparatively to the life of God in the soul of man. Is not a Low Churchman, a man who though following after that life of God as a personal concern, makes light of the Church, the ministry, the sacraments, and is disposed to depreciate their value as a means to an end, which may else be obtained? This is no exaggerated statement of the meaning commonly entertained of those popular terms. Is there a man among us, who, under such a definition, would not renounce alike the one and the other, with a sentiment bordering on abhorrence?

But is there not, it may be asked, a striking difference between the High Churchman, who denies, and the Low Churchman, who concedes to other Christians their claims as a Church, where the Episcopacy, in the sense of a lineal succession of the full sacerdotal powers from the Apostles, is wanting? The difference is apparent, but not real. The denial of the High Churchman, is predicated upon the definition of a Church, as a corporate body, existing, as respects discipline, under the government ordained by Jesus Christ or his immediate Apostles; and the Low Churchman claims the episcopacy as so ordained; and by consequence is of one mind, by force of such a definition, with the High Churchman. Upon the other hand, the Low Churchman recognizes a spiritual relationship to their divine head, on the part of those who fail of the Episcopacy, and the High Churchman admits the claim, for they are not heathens; and the different senses in which the term Church may be used, alone creates the apparent distinction. For, to say that a Church, in order to be such, must have the government ordained by Jesus Christ and his Apostles, to recognize Episcopacy as of such ordination, and at the same time to say, that any collection of individuals is a Church though wanting the Episcopacy, is a contradiction in the very terms.

But there are other particulars, it may again be said, in which you are plainly divided. The great doctrine respecting man's justification, is warmly disputed among you, and the doctrine of baptismal regeneration is by no means settled. The subject of justification, by the mode of expression, may be made exceeding intricate. But where is the man among us, who holds not his hope of salvation on the self-denying tenure? Where is the man, who considers the acts of any created being as the meritorious cause of acceptance, placing his trust on any thing but the merits of Jesus Christ? Where is the man, that does not reject on the one hand, mere belief in the atonement without works, and on the other, works unsanctified by faith? When we have said that Jesus Christ uniting in one person the divine and human nature, made an all sufficient atonement for sin; that on the merit of that atonement alone rests the salvation of man; and that—aside from all intrinsic merit on the part of man—he is to believe and obey in order that the merit of his Saviour may become personally available to his salvation, we have said that which is of universal acceptance among Churchmen. On those subtle distinctions which have multiplied treatises and volumes, is it necessary that Christians should be learned; the sense of which the learned themselves find it difficult to apprehend? Is it even possible, in regard to such distinctions, to employ terms which shall not be liable to misconstruction? Let there be read, upon the one hand, the masterly work of Herman Witsius, and on the other, that of Henry Newman; and is not either liable to exceptions the most serious, according to the bias or the fears of the reader? In the one case, he will discern the dregs of Antinomianism, the sanctifying of all crime, the feculence of Geneva; in the other, the exaltation of human to the submerging of the Redeemer's merits; though from such deductions the respective writers would stand aghast. While, to all practical purposes, to those purposes for which a revelation was given, there is no dissension among Churchmen. Do they dissent from the eleventh and thirteenth articles, which dethrone human merit as the result of the practical working of the Roman system on the one hand; or from the twelfth article which chastises the neglect of a life of holiness, the Antinomian error, on the other? Did they not, with a reception acclamatory, hail the last triennial charge on the topic of Justification, drawn by the late presiding Bishop, sanctioned by all the Bishops? Was there in that charge, kept back, one point essential to the doctrine? If not, and it was universally welcomed, then in all that is essential to the doctrine are we not universally agreed?

But there is a division in the Church, respecting the nature and efficacy of the Sacraments. Do not the one part, believe with the Roman, and the other, coincide with the Socinian?—What is the meaning of the changes rung on baptismal regeneration, and the doctrine of the real presence? I answer, that as in other cases, so in this. The fear of error on either side, engenders in different minds misconstruction of each other's terms. Show me the man, that attributes to baptism a security of heaven to the adult recipient, irrespective of a subsequent faith working by love; or the man, that denies to baptism the conveyance, when there is no bar in the recipient, of a special spiritual grace and blessing. Show me the man, that believes the consecrated bread to be no longer bread, but perfect God and perfect man, in other words, believes in the corporal presence; or on the other hand, the man that denies the adorable Saviour to give the benefit of his atonement to the faithful communicant, in other words, denies that He who is really present with the meanest worm, is more than fictitiously or fancifully present in the Eucharist? Who is there that does not maintain, "one baptism for the remission of sins," or who, that in the Eucharist we are "partakers of His blessed body and blood?" Nor is it too much to say, that under the providence of God, the recognition of these expressions, will always be sufficient, to keep alive in the soul of the faithful to the exclusion of dangerous error, a sufficient soundness of faith, respecting these holy mysteries, till all the mysteries of revelation are more and more fully developed to the soul, in heaven.

My whole topic is susceptible of great enlargement. From the imperfection of human language, there will naturally and almost unavoidably arise misunderstandings, where the nicer shades of thought are to be expressed, even with a substantial agreement between the seeming dissentients. And this will more be the case, in proportion to the anxiety of the mind for the preservation of truth. The remark is applicable, to every subject of discussion, which has of late elicited warmth in our ecclesiastical borders. Such, indeed, is the weakness or waywardness of our fallen nature, that we may hesitate to murmur—the fundamentals of faith and discipline, as is the case among us, being out of all controversy—over discussions which evidence rather zeal than dissonance. The voice of the Church, is more potent than that of individuals among her children; and actions speak louder than words. Thus, in regard to the question, not whether it be criminal in a layman without stern necessity to baptize, but whether lay baptism be valid or not; is there a clergyman who would refuse sacerdotal fellowship to the maintainer of either proposition? nay, to go farther, without touching the question itself, who would deny the sacramental bread to one that by fact, as having received baptism from even a *schismatical* layman, or by sentiment, as adopting either opinion, was involved in that question? Thus, once more—if I may be allowed allusion to the subject—in the case of the late ordination in New York, is it not evident, that there is no doctrinal discord in the Church? The Church in one sense must ever be Protestant, bearing her testimony against heresy and schism of every sort. As against others, so against the heresy—to use that term in its wider sense—and schism of the Romans, she has protested. The dissenters to the ordination referred to, proclaim their enmity, as children of the Church, to the Roman corruptions. Is there, on the part of the ecclesiastical authority of the diocese, a less avowal of the same enmity? Both the objectors and objected are in matters essential in perfect agreement. Was I wrong, in asserting, that there is no real discord, as there can be none. Two contradictory emotions, of sadness and satisfaction possess my bosom, in the conviction, that this mountain will produce a mouse. The ripples on the surface of a deep and mighty stream must soon subside. There is nothing existing among us, over which—a momentary excitement of over-anxious zeal having passed away—we may not all join hands and be friends.

"We, angry lovers, mean not half we say."

In conclusion, I am conscious of the apparent discrepancy, between the heading of this article and its general tenor, between a prayer for peace, and the assertion that there is no war. It is a discrepancy, precisely the nature of those things, which, to them that are without, present the appearance of discord; easily reconciled by a little thought and a kind interpretation.

LATET.

For the Churchman.

Pews.—No. 6.

The exertions of Bishop Wren, seemed for a time to check the increase of *pews:* many open wood-seats of this date (1640) now existing.

In 1635, Herbert's "Priest to the Temple" was published; among other things he recommends that the *seats* should be of an uniformity.

In 1636, the word *desk* appears to have come into use, in the sense of the "*reading pue:*" although the word "pue" was sometimes employed as equivalent to "reading pue."

Bishop Wren was succeeded in Norwich by Bishop Montague. In his primary articles (1638) he demands: "Are the seats and pews built of an uniformity? or do they hinder and encumber their neighbors, in hearing God's word, and performing divine service? With respect to galleries he asks, "Is your Church scaffolded any where or in part? Do these scaffolds so made, annoy any man's seat, or hinder the light of any windows in the church?"

Bishop Wren lost no time in his new diocese of Ely. Upon a complaint made to King Charles, that "in most of the chancels of the churches in Cambridge, there were common seats over high, and unfitting that place." The king replied: "It must not be." "If fair means will not redress it, power must." Pews and galleries were now, A. D. 1638, every where prevailing. Nearly the whole of Bletchingly Church was repued in this year. At this time however, Bishop Williams bestirred himself against the innovation of pews. He removed the pues from the chapel at Buckdren, substituting wooden seats.

It is curious to observe how that which had only come into use forty years before, was in 1640 considered an essential part of the Church furniture. In Christopher Harvey's Synagogue the *reading pue*, as well as the altar, the font, and the pulpit, is made the subject of a poem, which ends thus:

"I fear their preaching, is not always true,
Whose way to the pulpit 's not the reading pue."

In the year 1641, Dr. Pocklington published his "Altare Christianum." The following passage occurs in it:

"The practice of piety was then (in the primitive Church) performed in kneeling before their Saviour and Redeemer. The stools they had were either none, or none but foot-stools, to come and fall down and kneel before the Lord." (This etymology is said not to be correct.) "Ambition to step up into the highest rooms and seats, and then to enclose and enthronise themselves, was confined to pharisaical feasts and synagues. Holy men and good Christians had no such custom in those times; sought no such state and ease; nor did the Church of God. *The Churches of God did and do detest the profaneness that is and may be committed in close and exalted pews.*" The end of Dr. Pocklington's history is soon told. "February 12, 1641. He was deprived by the House of Lords; his books were publicly burnt, by the common hangman, and himself made incapable of preferment. Soon after," says Walker, "he died of grief." The tender mercies of Puritanism.

It is a remarkable fact, for which I know not how to account, that between the year 1646 and 1660 scarcely any pews appear to have been erected. In 1666, the pueing and ornamenting of St. Andrew's by St. Paul's, cost £900 9*s.* 2*d.*

Sir Christopher Wren, it is well known, made a gallant though an unsuccessful stand, against the introduction of pews into his London churches. Speaking of the proposed fifty new churches in 1708, he says:—"A church should not be so filled with pews, but that the poor may have some room in the alleys to stand and sit in: for to them equally is the Gospel preached. *It is to be wished that there were no pews, but benches; but there is no stemming the tide of profit* and the advantage of the pew keepers. Especially, too, since by pews, in the Chapels of Ease, the *minister is chiefly supported.*"

It would be a curious subject for investigation how far, the introduction of pews into churches, and their subsequent *renting*, for a stipulated annual sum of money, has contributed to the disuse of the "offertory," and the consequent diversion of the stream of the Church's bounty from the "altar."

The first instance, which I know of, of making the salary of the clergyman dependant upon the PEW RENTS, occurs at the erection of St. Ann's, Westminster, into a separate parish, A. D. 1686. At the Revolution, churches began to assume their present appearance, and were repewed by wholesale. Then, too, pews began to be held in admiration.

In our own country, from its earliest settlement, the churches have been pewed. In a sermon preached at the opening of St. Ann's Church, Annapolis, Maryland, September 24, 1704, by the Rev. James Wootton, mention is made of "this beautiful temple, so enormously magnificent." This was a pewed church. We must not forget, (says a writer in the N. A. Review,) "one remarkable contrivance in our early churches, the arrangement of the *pew seats.* These were made with hinges, so that in prayer time they might be raised up, and allow the occupants to lean against the back of the pew. At the close of the prayer, they were slammed down with a noise like the broadside of a frigate."

A good paper might be written on the numerous notices of pews, by writers of this period, showing the kind of religion with which they were usually associated. It is remarkable how generally they are mentioned in connection with religious *levity*, or *infidelity*, or *pride.* For examples:

"Since Sundays have no balls, the well dressed belle
Shines in the pew; but smiles to hear of *hell.*"—*Young.*

"The Christian is an infidel,
That sitteth in a *pew.*"—*Pope.*

"A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into PEWS—
Which still their antient nature keep,
By lodging folks, disposed to sleep.—*Swift.*

"His respected father, had lately been laid to rest, under the very PEW in which he had *hebdomadally* slumbered."—*Sayings and Doings.*

In one additional number I purpose to give the readers of the "Churchman" some little information, of which I am put into possession by the same publication, to which they have been indebted for what I have already sent you, respecting what has recently been done in England, with respect to pews.

Yours, G. B.

For the Churchman.

No Divisions in the Church.

A Familiar Conversation between a Presbyterian and an Episcopalian.

P. Well, Mr. E., I find your Church is no better off than ours. Parties run as high with you as they ever did with us in the hottest days of old school and new school theology. Your next General Convention, like our General Assembly, will result, I presume, in a division of the Church.

E. I hope you do not anticipate such an event with pleasure.

P. By no means. But as you have so often reminded me of the divisions among Presbyterians, gently hinting it as a reason why I should join you, it is only natural for me to advert in the way of observation to those among Episcopalians.

E. I do not admit that there *are* divisions in our Church, nor that it is likely there will be.

P. Indeed! what are all these disputes and quarrels between High Church and Low Church, Evangelicals and Puseyites, the sharp shooting between your Bishops—the disturbance at your last Convention—the battles of your religious newspapers? It looks as if you were on the very verge of dissolution.

E. You are mistaken, I assure you. Notwithstanding all this controversy and discord, our unity is unbroken and will remain so.

P. I cannot see how.

E. In order that you may, let me ask you in what our unity consists?

P. That is a riddle indeed, if, as you say, it still exists amid so much discord. To me it seems entirely gone—pray do *you* tell me wherein it consists? It must be some imaginary abstraction, of no practical value.

E. No, it is a real thing, of great practical value. Our unity, as a particular branch of the Church universal, lies in our adherence to the one Faith—the one ministry, and the one worship, as set forth in the Book of Common Prayer, which we believe to be in perfect accordance with the Holy Scriptures.

P. The Prayer-book! I am sure you are continually disputing about its meaning in many places.

E. Not in many places, but in some I grant you. Nevertheless we all adhere to it. There never was a time when all parties in the Church were more resolved to stand by the Prayer-book than at the present moment. The recent controversies have only had the effect of making them all rally around it as a deposit of the Faith once delivered to the saints. Do they not all appeal to it?

P. Yes; but every one interprets it to suit himself.

E. That is partially true, and only partially; within certain limits the Church allows a latitude of opinion, which is its excellence, and one feature of its catholicity. It is the spirit of a sect, and not of the Church, to screw men down to one way of thinking on all points. On the great articles of Faith and Church communion we all perfectly agree, for on these the Prayer-book speaks with a distinctness that cannot be misunderstood. What Episcopalian denies the supreme divinity of our Lord as taught in the creeds, or his propitiation on the cross as the only meritorious ground of our acceptance with God—or indeed any of the cardinal doctrines of the Gospel? What Episcopalian separates himself from his Bishop, or receives the sacraments from ministers not episcopally ordained? What Episcopal Church can you enter, from one end of the Union to the other, in which you do not hear the same prayers—the same portions of Scripture—the sacraments administered in the same form? If the sermons are somewhat at variance, still the Liturgy serves as a bond of unity and peace.

P. You have put a variety of questions. To one of them at least I can answer. You ask what Episcopalian separates himself from his Bishop? A goodly number, I trow. Have you not here in New York a bishop and an anti-bishop party? Was it not only the other day, that the two parties were electioneering at your church doors? Did I not see respectable gentlemen offering tickets, like politicians at the polls of our elections? "The rights of the laity," said one; "Law and order," cried another. There was not much unity there.

E. It was a sorry sight I allow. Still the matter in dispute did not reach the essential point of unity. It had reference to certain undefined powers of the Bishop, but not to his spiritual authority. In that both parties cordially consent. The party which, in regard to some of his acts, were opposed to him, would never contend for a separation from him as the chief pastor of the Church.

P. Explain yourself by an example, for I do not see it exactly.

E. Well then, suppose a clergyman who took part against the Bishop in the last State Convention is to have a confirmation, does he not invite the Bishop to his Church, and present his young people to him for his Episcopal benediction? Has he not taught them to look up to him as their chief pastor, before whom they must ratify their baptismal vows, and who is alone competent to administer confirmation?—Or suppose the Bishop is not at hand, would he think for a moment of laying his own hands upon the young members of his flock, and telling them it was as good as the blessing of the Bishop? The imputation of such a proceeding any clergyman of the Church would regard as a libel on his ministerial character. There is something, then, like real unity in this, between the various congregations of a diocese and their spiritual head. Or a church is to be consecrated—do not the rector and vestry call upon the Bishop to do it, whatever be their personal feelings towards him, or their opinion of some of his proceedings—they present the instrument of donation, and they acknowledge the church to be rightfully disfranchised when it ceases to recognize his authority. Here again is real and practical unity. Or take another case. A clergyman has brought up a young man for the ministry. However low his views of ecclesiastical order, does he not reverently present the candidate to the Bishop for ordination—and if the candidate were to refuse to bind himself by the ordination vows of obedience to the Bishop, would not his patron agree that he was disqualified for the ministry, and recommend him to decline all thoughts of it, until he came to a better state of mind? Certainly this is a unity more than imaginary. No sir, there is no separation from the Bishop. In this respect every diocese is perfectly at peace. There may be angry debate in a Convention, and embarrassing misunderstandings between the Bishop and its members, but they are not matters affecting the real bond of union. The Convention, in fact, is no integral part of the Church, which would be as complete without it as with it. The unity of order in the Church is the communion of the clergy and laity with the Bishop as their chief pastor, and there is no appearance in any quarter of that being disturbed or broken. Indeed it cannot be broken, for when a man separates himself from the Bishop as such, he ceases to be a Churchman, he becomes a schismatic, and puts himself out of the Church. We have no schisms or schismatics, although things have occurred schismatical in their spirit and tendency, and so far much to be deplored, but their authors always stop short of actual schism. What Episcopalian, High or Low, thinks or assents to the cry now attempted to be made a popular watchword—"A Church without a Bishop?"

P. Many a one I suppose. I am sure I know Episcopalians who reject the exclusive and bigotted doctrine of "no Church without a Bishop" with as much abhorrence as any Presbyterians.

E. Many may take different views of the necessity of Episcopacy and of what is included in the idea of the Church, but in a practical way they agree with their High Church brethren, and so are one with them. Low Churchmen never ever attempt to organize a congregation independently of the Bishop, whatever may be their speculations, or their unwillingness to receive the "unchurching dogma," because of its seeming to involve uncharitable conclusions and to interfere with the love of their brethren of other denominations. Whenever they proceed to action they are always right. They never set up or profess to belong to a Church without a Bishop. If I am not mistaken there are few among us who would wish to see our pulpits thrown open to ministers of all denominations. They might say, indeed, that it was only inexpedient, while their High Church brethren would resist it as a violation of scriptural and primitive order. Let this difference of opinion exist, as long as it leads to no difference of practice. It is, however, growing less and less every day. I not only believe there will be no divisions among us, but that the reasons for apprehending will gradually disappear. You will be disappointed if you look for a schism in the body—indeed you will.

P. Oh, sir, be not uncharitable. Do not think me capable of enjoying the troubles of my neighbors. I hope sincerely that peace may prevail in your borders, for quarrels in the Churches do a harm to our common Christianity which every good man must deprecate. There is no denomination towards which I have kinder feelings than yours. Sometimes when my own Church has been distracted with religious strife, I have turned my eye towards yours, as a haven of rest, where possibly I might take refuge myself. But in the present state of things among you, after all you have said, I don't see that I should better myself. You are certainly not at peace among yourselves. You have some advantages over us, if you used them rightly, and we could believe you at peace. I see nothing to hinder your increase and prosperity over the land. I wonder you forget your real interest so much, as to waste your energies in enmities among yourselves.

E. We are growing wiser. Ere long I trust we shall appear more like brethren dwelling together in unity.

The prospect of peace among ourselves is much increased by the course which is adopted by some of our neighbors without. Their attempts on either party will only serve in the end to drive them both closer together, and certainly, like all people who meddle in family quarrels, they will get no thanks from either side. Do you suppose any Low Churchman can be gratified with such exhibitions as we have lately had at the Tabernacle, in which the High Church doctrines have been caricatured and held up to the derision of the multitude?

P. Probably not. It is not the right way of handling what others deem sacred, however absurd it may appear to ourselves. For my own part I wish it were let alone.

E. The gentlemen concerned had better let it alone. They may be very sincere, and believe they are doing God service—so I will not judge them. They ought to remember, however, that ridicule is not an infallible test of truth. It is a dangerous thing to make sport for the crowd, of religion in any of its forms. It weakens the reverence of the popular mind. Those who are now taught to laugh at the idea of authority transmitted from Christ and his apostles, will be only so much the readier to applaud the infidel declaimer when he shows up all religion as priestcraft. At any rate these gentlemen may rely upon it that they are not weakening the object of their attack. Thinking people will begin to suspect there must be something more than "puerility and nonsense" which provokes so much violence.

I was going to observe that our religious differences are by no means so great as they may appear—but that, if you please, we will reserve for another opportunity. In the mean while I hope you will see that as yet there are no actual *divisions* among us—we all religiously hold to the one Faith, the one Ministry, and the one Worship set forth in the Book of Common Prayer. X.

WITHDRAWAL OF THE OXFORD NEW DIVINITY STATUTE.—We observe with pleasure that the Hebdomadal Board at Oxford have withdrawn for the present their obnoxious Divinity Statute, in deference to the all but unanimous voice of public opinion, both within and without the University. The Hebdomadal Board have acted wisely. We trust we may now call it the late Divinity Statute. The late Divinity Statute did two things—it destroyed the internal constitution of the University, in the first place; it let in an alien invading power, in the second. It introduced into the very centre of the academical system a complete organized weight of Government influence, and put the theological faculty of the University directly under it. A Board of Examiners chosen from a set of Professors appointed by the Crown was the fountain head to which it was necessary to apply in order to obtain a Divinity degree. Every one who wished to take a Divinity degree was obliged to submit to an examination before this board in the first instance. Even if he succeeded here, another examination awaited him further on; but he had to pass this ordeal before he could advance a step. Instead of the public body of the University in congregation, a narrow circle of officials, Professors, Canons of Christ Church, nominees of the Government of the day, and often, as must be, expectants of further patronage from the same quarter, were to decide who were to have theological degrees, and who were not. This tribunal in the new statute swayed and moulded the whole of this most sacred department; and the University was made dependent for its religious standard on the theology of the Treasury for the time being.

This was hardly a safe or dignified situation to put the University in. An English Government is the creature of the House of Commons: it changes with the changes of political feeling in the House; it is Whig or Conservative, according as the registration lists make it. The theology of an English Government is necessarily a rather fluctuating chameleon one. We desiderate in it the immutability of religious truth. We do not conceive it to be part of the calling of an English Cabinet to preside over the faculty of theology in the Universities.—*Times.*

The Churchman.

New-York: Saturday, April 27, 1844.

PROOFS OF UNITY.

We had hardly concluded the few remarks in our last, in which we commended to the attention of our readers "An Earnest Word to Episcopalians of all Parties," when we received the communication of "Latet," which appears in the present number. The former article, we are happy to say, appeared simultaneously in the Southern Churchman, from which it seems fair to infer that its basis of conciliation is such as to meet with acceptance from the clergy of Virginia. We hope that the "Votum pro Pace," which aims at the same end, may meet with the like favor.

It is matter of common remark that the Church has been benefitted by the late excitement within her borders; that her principles have become better known, her strength more manifest, her numbers increased, and a deeper concern for true religion awakened among her members; and that on the whole there never was a time when our communions were so large, or our services more numerously and seriously attended. All this we believe to be true, and we are thankful that it is so; but still it should be remembered that the advantage which has accrued to the Church has been but an indirect result; a gracious overruling for good of an excitement, wrong in itself, and which ought never to have existed; and that the same amount of energies expended by a united Church for the direct achievement of good, would, through GOD's blessing, have been followed by a hundred-fold greater results.

Since writing the above, we have received the dialogue of "X." which may be regarded as a response to "An Episcopalian." It aims at the same end with "Latet," though adapted to a different class of readers.

All that these writers say of the unity of our Church—however enigmatical to those who look on us from without, is undoubtedly true. We have never regarded the late excitement as any thing more than a passing breeze, and now that it is over, a series of such communications as these to which we have just called attention, would form a seasonable Irenicum.

THE DEFINITIONS OF FAITH AND CANONS OF DISCIPLINE OF THE SIX ŒCUMENICAL COUNCILS, *with the remaining canons of the code of the Universal Church.* Translated with notes, together with the Apostolical Canons. By the Rev. Wm. Andrew Hammond, M. A., of Christ Church, Oxford. First American edition. To which are added the Constitutions and Canons ecclesiastical of the Church of England, and of the P. E. Church in the U. S. A. New York: J. A. Sparks, 109 Nassau street.

Considering the impulse which has been given of late to inquiry respecting the principles and practices of the Primitive Church, it is surprising that this work, or some other like it, has not been sooner published. It supplies what most clergymen must have felt to be a desideratum. Johnson called his compilation the Clergyman's *Vade Mecum*, and Mr. Hammond's work has this advantage over Johnson's, that it contains the Councils' Definitions of Faith as well as the canons of discipline. The work is of a professional character, and not designed for popular use, though it may be earnestly recommended to all laymen who wish to obtain a thorough and accurate acquaintance with the government and discipline of the ancient Church.

To those who have been in the habit of relying on Du Pin and other modern historians for a knowledge of the ancient canons, it may be well to say that the present work offers the advantage not only of compactness but of entire and careful translations, instead of careless abridgments of the canons.

Besides making our clergy better acquainted with the polity of their own Church, and furnishing them sometimes with a safe rule in doubtful cases, or cases for which their own Church has not legislated, this work will be found extremely valuable in showing the position of our Church relatively to Romanists and Protestant Dissenters. If we are asked what we mean by the Catholic Church, its definitions of faith by which we profess to be concluded, and its code of laws, this work furnishes the answer, and shows wherein we differ from Romanists who account as œcumenical many councils of later date, and sanctioned only by the Western Church, and who are therefore concluded by the definitions of those comparatively modern and local councils as we are by those which are really universal. It by no means follows that the members of our Church are bound to reject and anathematize those later councils and their followers, but only that we do not impose their definitions as matters of the necessary faith of Christ, for our refusal to do which we are anathematized by those in communion with the See of Rome. In brief, the definitions of the six œcumenical councils are *our* test of heresy; while the definitions of later and local councils, especially those of Trent, are the *Romanists'* test of heresy. In view of these facts the candid reader will be at no loss to determine who are the Catholics.

The work is also valuable as furnishing the clear testimony of the Primitive Church in favor of our own on those points in which we chiefly differ from Protestant Dissenters. The government of the Church by the clergy, the imparity of the ministry, the superiority of Bishops to Presbyters and Deacons, the communication of the sacerdotal powers by ordination, and the great importance of ascertaining and perpetuating the Succession, are matters on which the sense of the ancient Church can nowhere be better exhibited than in its canons. The amount of our concessions also, not only to Dissenters for the sake of conciliation, but to the spirit of the world in the relaxation of discipline, is a matter which the present volume will render painfully evident. In reference to this last point particularly we hope that great good may come from its publication.

Agreeably to the rules of the Missionary Committee of this Diocese, the Rev. Palmer Dyer, who was appointed Missionary at Keeseville and Essex, Essex county, has been directed by the Bishop to extend his Missionary labors to such parts generally of Essex county as are not under the charge of the Missionary at Ticonderoga. So that Mr. Dyer is virtually a County Missionary, although the Committee, much to their regret, have not been able to appropriate to him the proper County Missionary salary. This arrangement has been made in conformity with the wishes and views of the Missionary, and of enlightened, devoted, and zealous lay friends of the Church in that county. A most essential service could be rendered to the cause of the Gospel, if the Committee were furnished with the means of placing this mission on the footing contemplated for County Missionary operations—that is, a salary of about $500, to be annually diminished; so that the Missionary might be gradually thrown for support on the parish or parishes with whose formation and growth it might please GOD to bless his labors.

FOREIGN MATTERS.

A Protest and petition has been addressed to the Archbishop of Canterbury by the Churchwardens and other inhabitants of East Farleigh against the proceedings of the vicar, the Rev. H. W. Wilberforce. It recounts the old story of "innovations" for "unprotestantizing" the Reformed Church, and bringing it into conformity with that of Rome.

The Protest complains first of the introduction of a system of "intoning" the prayers; "to chant a confession of sin or a prayer for mercy," appearing to the petitioners destructive of all true devotion. The petitioners complain next that the singers are removed from the gallery to the chancel, as in Popish times; third, that the vicar leaves the pulpit at the conclusion of the sermon on "Sacrament Sundays," [*Query* Sabbaths?] without any blessing or even a prayer; fourth, that he omitted the service for the fifth of November, and made no allusion in either of his sermons to the great and happy events which it commemorates, (an omission which these good citizens felt to be grievous, especially when, as was the case this [last] year, that day falls on a Sunday!) and fifth, that he has offended by the introduction of many novel and superstitious practices, such as turning the back on the people in reading the creed, frequent bowings, sitting within the communion rails in the surplice when not reading the prayers, preaching sometimes in the surplice, and having the *Ter Sanctus* chanted while he proceeds to the communion table.

But what the petitioners "most strongly object to, is, the restoring of the candlesticks, which had been introduced by the brother of the present vicar, and removed, with the approbation of the parishioners, by the late vicar; and in particular the burning of lighted candles every Friday evening before a pretended picture of CHRIST, which was also put up, with a cross over it, by the brother of the present vicar, and which things, when publicly set up in churches, even when not worshipped, one of our Homilies declares to be 'not things indifferent nor tolerable, but against GOD's laws and commandments.'" The good people, however, seem to attach small importance to the judgment of the Homilies compared with their own; for they immediately add: "Your petitioners would see no great evil in the mere picture, were not lighted candles set before it, when the service is performed as it is every Friday evening, not at the accustomed place as the rubric orders, and a sermon delivered not from the pulpit, and at the proper time, but at the communion table, and immediately after the second lesson, instead of after the prayers are ended."

The petitioners proceed to say that they

—"would not express so deep a concern at these innovations, had they not perceived in connection with them a very different style of preaching to what they have been accustomed, and had not the doctrines which they now hear in the parish church been more in accordance, as it appears to them, with those of the erring Church of Rome, than with those of the Reformed Church of England. It is difficult to single out particular sermons, or passages, where what is erroneous is only now and then, amidst much that is good, obliquely insinuated, rather than directly asserted; but they would mention in particular a sermon preached on the 23d of April last, and another on or about the 19th November, on the 6th chapter of St. John, in which latter their belief of something tantamount to transubstantiation was strongly urged, and, as it appeared to them, by a method of "handling the word of God deceitfully," only such passages as seem to support the literal change of the bread and wine in the Lord's supper into the body and blood of Christ being quoted by the preacher, and all those which were qualifying or explanatory omitted. All these circumstances taken together, with the introduction of new and very objectionable books into the parochial schools, have excited the deepest feelings of anxiety and alarm in the minds of your petitioners, and this alarm is strengthened by the fear, to which an admission of the vicar's, made in *private*, 'that he kept back his views,' has given rise, that further changes are contemplated. Hence they feel imperatively forced upon making this public protest, by the conviction, if these departures from the doctrine and worship of our Church are not timely and firmly checked, more serious evils will follow."

Since the above was in type we have seen such an account of this beggarly protest as makes us regret that we have noticed it. It was sent to the Archbishop without signatures; and the Churchwarden has declared that he knew nothing of it, much less that his name had been mentioned in it until after its appearance in the newspapers. The English Churchman terms the memorial "a mixture of malicious falsehood, misrepresentation and ignorance."

The Rev. Hugh Stowell was reported in the Manchester Courier of Saturday, March 9th, to have said in a speech at the annual meeting of some Protestant Society, that Mr. Newman "had been obliged to leave the Church and go over to Rome." The statement of course caused much surprise, and two or three distinct denials of it were addressed to the editor of the Manchester Courier, and at last one letter was sent to Mr. Stowell. Up to the noon of Friday, however, no communication from Mr. Stowell had reached the Courier office, though a promise was then given that a letter enclosing a contradiction of the assertion from Mr. Newman himself should be inserted. The next day, however, when the Manchester Courier appeared the promised letter was not inserted in it, but instead thereof, the following paragraph:

THE PROTESTANT MEETING. *To the editor of the Manchester Courier:* Mr. Stowell will thank the editor of the Courier to state *in his notices to correspondents*, that Mr. Stowell did not say that Mr. Newman had joined the Church of Rome, but that "he had avowed nearly all the distinctive doctrines of that Church."

Characteristic as is this proceeding of a certain class of Churchmen of whom Mr. Stowell is a specimen, we should not have adverted to it but for the sake of introducing Mr. Newman's denial which was enclosed in the letter that was sent to the Manchester Courier, and which afterwards appeared in another paper:

"For publication if necessary.

Littlemore, March 12, 1844.

Dear Sir,—I have received your very kind letter this morning, and lose no time in answering it.

The statement to which you refer, ascribed in the Manchester papers to a clergyman in your neighborhood, is not only untrue, but absolutely without any foundation. Nothing has taken place which can be supposed to have led to it. If the person in question made it, perhaps he had just heard it, and felt it to be too probable for any scrutiny, and too welcome for any concealment.

I am, dear sir, yours faithfully,

J. H. NEWMAN."

A reference to the state of Ireland by Earl Fitzwilliam in the House of Lords, in which the Earl remarked that "the Roman Catholic priest and the Protestant rector" must be placed on precisely the same footing," called forth the following remarks from the Duke of Wellington. The Bishop of Exeter who followed, concluded by saying that "Amongst the great services which it had pleased Providence to enable him [the Duke of Wellington] to render to his country, he believed from his heart, that the noble duke had never conferred a greater than he had done to-night."

The Duke of Wellington rose, and speaking in a very emphatic manner, said—My Lords, I must say that there can be nothing more inconvenient than the discussion of such large questions as the noble lord has entered on in the speech which he has just delivered upon the mere presentation of a petition. My Lords, those questions related not merely to the topics contained in that petition, to the state of the Protestant religion in Ireland, or to the compacts that were entered into for the maintenance of that religion in Ireland, but they referred to the very foundation of the Reformation in this country, and the noble lord has propounded to your lordships a something, neither the nature of which, nor the period at which it is to be carried into execution, is he himself exactly certain of. Something or other must be done; to that something this country must make up its mind; the noble lord does not state what it is to be; but it is, at all events, to involve the repeal of those laws upon which the reformation in this country has been founded. My lords, I have already taken opportunities of warning your lordships against the assertion of such doctrines in this house, and I must again express a hope that you will observe and beware how they are introduced into it, because you may rely upon it, that there is not an individual in this country, be his religious opinions what they may, be his position what it may, who is not interested in the maintenance of the Reformation. Not only our whole system of religion, but our whole system of religious toleration, in which so many people in this country are interested, depends upon the laws on which the Reformation has been founded; and I therefore entreat your lordships to give no encouragement to doctrines that might induce a belief that there existed in this house any difference of opinion upon the subject of those laws. With respect to the Church of Ireland, I beg of your lordships to recollect that it has existed for a period of nearly 300 years; that it was maintained in that country during a century of contests, rebellions, and massacres; that during a contest for the possession of the Crown, the Protestants of the country encountered that contest and kept possession of that Church; that during another century it was maintained through much opposition, and under difficulties of all descriptions; and that at the period of the union, the Parliament, who had the power either to consent to the union or not to consent to it, decided that the Protestant Church in Ireland should be maintained, and maintained on the same footing as the Protestant Church of England in this country. My lords, the Parliament of Ireland had, under the auspices of the king of this country, the power of either making or not making that compact. Your lordships entered into that compact with the Parliament of Ireland, and I entreat you never to lose sight of the fact. I entreat you not to suffer yourselves to be prevailed on to make any alteration in, or to depart in the slightest degree from, the terms of that compact, so long as you intend to maintain the union between this country and Ireland. It is the foundation upon which the union rests—it is a compact which you entered into with the Parliament of Ireland, and from which you cannot depart without being guilty of a breach of faith. I entreat you to listen to none of these petitions or speeches which tend to the injury or the destruction of the Church of Ireland. Do what may be necessary—do what it may be proper to do in order to render that Church more beneficial to the people of that country—but I entreat you to adhere strictly, in spirit and according to the letter, to the compact you have made, and not permit it to be supposed in any quarter whatever that you entertain the most distant intention of departing, in the slightest degree, from that arrangement. The noble lord says that the feeling of this country at the present moment is in favor of that arrangement. I sincerely hope that it is so, and that as long as there is a spark of honor in the country the same feeling will continue to be evinced in every part of it. The noble lord has also stated, and truly, that before the mind of the country can change so far, as to induce it to depart from that compact, it must first be made up to undermine the foundation of the Reformation in this country. While waiting for the scheme which, according to the noble lord, is to be carried out—God knows when—I must again entreat your lordships not to think of violating the compact into which you have entered for the preservation of the Church in Ireland.

Much sensation has been produced in England in consequence of legal proceedings instituted by a dignified clergyman of the Church, to extricate himself from the fangs of an abandoned woman, who had used her power over him for the extortion of money. The disgraced clergyman is Mr. Herbert Charles Marsh, a son of the late Bishop Marsh, rector of the parish of Barnack, and a Prebendary of the Cathedral of Peterborough. The proceedings established the fact by Mr. Canon Marsh's own confession, that he himself had led for the last ten years a life of systematic profligacy; discharging his duties at Barnack by means of a curate, and "going into residence at Peterborough for a month," and thus enabling himself to spend on his lusts at London or Paris some $5,000 of ecclesiastical revenues of which he was in the annual receipt.

All this is sufficiently shocking, but the worst is to come. It appeared in the evidence that Mr. Marsh's connection with Maiard (the French woman) had been known to the Bishop of Peterborough since last September; and when public indignation was expressed against the Bishop for suffering this profligate to remain in orders, Dr. Davys seeks, in the House of Lords, to shift the blame from his own shoulders by saying: "The great difficulty was, not that he (the Bishop of Peterborough) was unwilling to proceed, but that now there was no remedy in the power of a Bishop but by a proceeding under the Church Discipline Act, and that act was not applicable to such offences committed longer ago than two years, and this crime had been committed four years ago; [it is elsewhere stated that this is a mistake, and that the crime was committed two years and *two months ago*;] therefore his hands were tied. What he knew was this: of course criminal conduct had taken place, but it was said to have been in Paris; and there was another clause in the Church Discipline Bill which gave power to the Bishop to take notice of crimes committed in his diocese." In this last particular the Bishop of Peterborough, in reply to a remark of Lord Campbell, acknowledged himself mistaken: though still "his hands were tied," and Mr. Canon Marsh is yet, for aught that we have seen to the contrary, a dignified clergyman of the Church of England.

It ill becomes us at this distance to pronounce an *opinion* in a case which involves the large and complicated relations of Church and State; but we have no wish to deny that our *sympathies* are strongly with that class of English Churchmen who would advise a Bishop in such an emergency to throw himself on the inherent powers of his office; to pronounce instant degradation on any and every Herbert Marsh of his diocese; and quietly to take whatever consequences of fine or imprisonment the State may see proper to inflict.

It is expected that the Right Reverend the Bishop of Connecticut will hold an ordination in St. John's Chapel, on the Festival of St. Philip and St. James the Apost s, Wednesday, May 1st. Service to begin at half past 10 o'clock.

At a meeting of the Standing Committee of the Diocese of New York held on the 18th inst., the *Rev. Robert B. Fairbrain*, and the *Rev. Edward Selkirk*, Deacons, were recommended to the Bishop for Priests' Orders; and *Mr. Frederick M. Noll*, lately a Licentiate in the Presbyterian denomination, was in like manner recommended to be ordained Deacon.

CONFIRMED.—In Philadelphia, by Bishop H. U. Onderdonk, D. D., on Sunday morning last, in St. Luke's Church 19 persons, and in the afternoon 23 in the Church of the Evangelists.

27th Anniversary of the New York P. E. Sunday Schools.

The Twenty-seventh Anniversary of the New York Protestant Episcopal Sunday Schools, on Monday, April 29th, will be celebrated in three churches, viz: *St. John's Chapel*, at 10 o'clock, A. M.; *St. Clement's Church*, at 2 o'clock, P. M.; and the *Church of the Epiphany*, at half past 4 o'clock, P. M. The several Schools are assigned by the Bishop, as follows:

To St. John's Chapel.

1. Trinity Church.
2. St. Paul's Chapel.
3. St. John's Chapel.
4. Christ Church.
5. Grace Church.
6. St. George's Church.
7. Zion Church.
8. St. Philip's Church.
9. Ch. of Holy Evangelists.
10. 2d French Congregation.

And all of the Churches in the 12th Ward.

The above are requested to be at St. John's Chapel, at or before half past 9 o'clock, when the Schools will be conducted to their respective seats.

To St. Clement's Church.

1. St. Luke's Church.
2. St. Thomas's Church.
3. Church of the Ascension.
4. St. Clement's Church.
5. St. Peter's Church, including Eighth Avenue School.
6. Calvary Church.
7. Ch. of Annunciation.
8. St. Matthew's Church.
9. St. Jude's Church.

The above are requested to be at St Clement's Church at or before half past 1 o'clock, when the Schools will be conducted to their respective seats.

To the Church of the Epiphany.

1. St. Mark's Church.
2. St. Stephen's Church.
3. All Saints' Church.
4. Church of the Epiphany.
5. Church of the Nativity.
6. St. Bartholomew's Ch.
7. Ch. of the Redemption.
8. St. Simon's Church.

The above are requested to be at the Church of the Epiphany, at or before 4 o'clock, when the Schools will be conducted to their respective seats.

The Scholars will sing the 9th Psalm of the Selection. *Tune*—St. Anns.

The Superintendent of each School is requested to see that the Committee of Arrangements at the Church which his School is to attend, be informed, some time before the School arrives, what number of Teachers and scholars is in attendance.

By order of the Bishop,
A. W. O. Spooner.

If the weather should prove unfavorable, the celebration will be postponed to the next fair week day.

Clergy, both resident and visiting, are invited to attend the above celebrations, in official dress, and occupy the seats which will be provided for them in the chancels.

Vermont.—On Wednesday, March 27, in St. Paul's Church, Bishop Hopkins admitted to the holy order of deacons, Mr. John A. Fitch. The candidate was presented by the Rev. Charles Cleaveland, rector of Trinity Church, Shelburne. The holy communion was administered by the Right Rev. Bishop, assisted by the Rev. Zadock Thompson. It is understood that the Rev. Mr. Fitch is to take charge of the churches at Shelden and Fairfax.

Clerical Changes.

Rev. Daniel Burhans, D. D., through the infirmities of age, having resigned the rectorship of St. James's Church, Newtown, Conn., and removed to Poughkeepsie, requests all letters, papers, and communications to be directed to him at the last mentioned place.

Rev. Frederick Miller having resigned the charge of St. Peter's Church, Cheshire, and accepted a call to Trinity Church, Branford, Conn., requests his letters and papers to be directed accordingly.

The Rev. Orrin Miller has taken letters of dismission from the Diocese of Pennsylvania to that of Massachusetts.

To Correspondents.

"A. B." in our next. "Vindex" is received, and has our thanks. "W. A." (two numbers) is received.

"A Late Evangelical" (we quote the signature from memory, not having the communication at hand,) was duly received.

"G. P. G." has been crowded out for want of room.

The address from "the ancient Parish of North Hempstead," was not received in time for insertion this week. It will appear in our next.

The Catholic Spirit.

We take much pleasure in inserting the annexed Circular of Bishop Gadsden and Pastoral Counsel of Rev. Mr. Trapier. They are signs of life, and remind us of the olden time. We believe it was a contemplated visit of Mr. Clay which led to the proposal of the public ball, and that this visit was deferred.

CIRCULAR.

To the Members of the Protestant Episcopal Church in and near Charleston.

Brethren and Friends:—Of the scriptural sanction for, the holy design, and the beneficial influence of, the "Lent institution"—of the solemnity, in feeling and conduct, cherished by pious persons, (in all ages, both under the Hebrew and the Christian dispensations,) at this season of the year, when Christ our Passover was sacrificed for us, and more particularly in the week denominated "the great—the holy—the passion week," and still, more particularly, on the day of the Paschal Sacrifice, the day of the Crucifixion or Good Friday, you are not, at the present time, to be informed.

Neither is it intended to *inquire*, whether those festivities, private or public, which may be proper at another season of the year, would be admissible, when we ought to be humbling ourselves, and mourning, and meditating, and praying, in the memory of our sins, and the sufferings to which our Divine Redeemer, on account of them, submitted. But the bare possibility of the claims of this holy time being overlooked in any degree, by persons who profess and call themselves members of our Church, who, in it, by holy baptism, have been consecrated to God, is my inducement for stating, in this formal manner, that few occurrences could afflict me more, than the knowledge that any one of you, would consent to countenance in the least, either a private or a public entertainment, in the week before Easter, and especially on Friday—the day of the death of our blessed Lord; or on Thursday, the day on which he went into the garden of his agony, called by our pious authors "mandate day," because "He *commanded* His disciples to commemorate the holy sacrament of the supper, which he this day instituted"—inasmuch as such a countenance on your part would make it too plain, that your pastors had utterly failed in teaching you "the first principles of the discipline of Christ," as our branch of the Church hath received the same, and in persuading you to think, feel, and act, as becomes the disciples of Him who died to ransom, to sanctify, and to open to you the kingdom of heaven. No, my beloved, it cannot be possible, that you should be unmindful of the claims on you, of God, and His Church; of holy sympathy, and of the baptismal pledge—and the consequent reverence due to holy time, both that of divine, and of ecclesiastical appointment. Respectfully and affectionately, yours, in the Church,

THE BISHOP
of the Diocese of South Carolina.

Monday before Easter, 1844.

Pastoral Counsel affectionately tendered to the Congregation of St. Michael's Church.

Beloved in the Lord:—In printing for your use, the ensuing remarks, which were read to you from the Chancel on Sunday last, I would premise in explanation, that they are meant for none but you, of whom alone I must "give account," and to whom only am I therefore authorized to address such counsel. I disclaim all thought of reflecting on any, who, as they "follow not with us," in observing, the "Holy Week" of our Saviour's Passion, so are they not to be judged by us for invasions of its solemnity. Of course, no disrespect is designed toward the individuals who proffer, or toward him who may accept an entertainment, which the members of our Church cannot consistently countenance. The views expressed, are not "of any private interpretation"—but in echo of the Church's voice, and with the sanction of our Bishop, as appeared to you from his note to me, viz:—

"*Rev. Sir*:—You are authorized to state that a Circular in reference to the solemn observance of Passion Week, may be expected from me to-morrow. Copies can be had on application at Mr. Miller's, No. 4 Broad street. Bishop of the Diocese of South Carolina."

In accordance, beloved, with this intimation from our Reverend Father in God, I would bespeak your regard for some words of pastoral appeal from "your servant in Christ,"—and in the name of him who bled for us on Calvary, I would now beseech you to receive with meekness and candor, what, as I am set over you in the Lord, it is my duty to say to you this morning, at the beginning of this Holy Week:—the week of all in the year most solemnizing to every true Episcopalian; when by the voice of the Church Universal, from the Apostles' days to the present, we are called to behold the "Man of sorrows" in his deepest humiliation, to mourn over our sins, which were the cause of his woe, and to prepare by peculiar and continued devotion for the glorious festival of His resurrection.

To the devout among you, I need not suggest the eminent benefits to our souls from this primitive appointment, nor the mode of its due observance.

And from the deference paid hitherto to your feelings, as well as to those of others in other communions, we had cherished the hope that there would never occur in our community, any occasion for special admonition on this subject.

By common consent, in all former years, so far as your pastors recollect, places of public amusement have been closed, and even business in many of them suspended during this week—nor do we know that by persons professing to be of our Church, any countenance has been lent to even private entertainments. Hence we had trusted, that right feelings in this respect would become increasingly prevalent—and we have accordingly waited patiently; but we are disappointed. Not only was our Church's season of penitence ushered in this year, with revelry*—but the daily papers now announce to us a public ball for the night of Thursday next, *i. e.*, actually for the morning of Good Friday! So that on the return of the day, and during the very hours, when our blessed Redeemer once was given over unto death, you his disciples are tempted to be mirthful.

Brethren, we owe it to our Master and to His Church, to keep silence no longer—we must "speak the truth in love."—The clergy would deserve your contempt, were they now to fail in cautioning you affectionately, but most earnestly, against countenancing in the least, what, if joined in by you, would be *on your part*, an outrage against the Church you profess to love, and the Saviour whom we all adore.

And I do therefore, most solemnly warn you, that in lending your names or presence to the purposed entertainment, you will be *deliberately "crucifying the Son of God afresh*, putting Him to an open shame," and sacrificing at the shrine of this world's idolatry, your character as Christians and as Churchmen. As such, I now appeal to you; and by the memory of your baptismal pledges, I call on you as "soldiers of Christ," to be not "ashamed" of Him, but "manfully to fight under His banner" against a vitiated public sentiment, and to show by your decision in this emergency that you are "on the Lord's side."

That any of our communicants will "forsake Him and flee" is almost beyond the worst of our fears—especially as such faithlessness would bring them within the rubrical provision† against admission to the privilege, of which we affectionately trust, that all of you, who are thus "knit together in the mystical body of Christ," will be prepared to participate on Sunday next

Meanwhile and always, you will pray with your pastors, that they "who are in error may be led into the way of truth," and that all "who are admitted to the fellowship of Christ's religion, may avoid those things which are contrary to their profession, and follow all such things as are agreeable to the same"—that He may be glorified in us, and we with Him.

Brethren, we have cleared our consciences. "I beseech you suffer the word of exhortation." Its occasion is transient; but the principle involved, enduring and essential. "How long halt ye between two opinions? If the Lord be God, follow Him." "Choose ye this day, whom ye will serve." "I speak as to wise men: judge ye what I say"—and believe me, affectionately, your pastor,

PAUL TRAPIER.

Monday before Easter, 1844.

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* The "races" began on Ash Wednesday.

† See at the beginning of the Communion Office.

From the Newark Daily Advertiser, April 19.

Researches in Arabia.

Dear Sir,—The following is an extract of a letter from my excellent correspondent, the Rev. Charles Forster, to whom the admirable Bishop Jebb dedicated one of his books as his "daily companion and own familiar friend." He was the Bishop's Chaplain, and has since been his biographer. He is the author of "Mahomedanism Unveiled," one of the most ingenious and remarkable products of this age, and of a most profoundly learned critical work on the Epistle to the Hebrews. He has just completed (his investigations on the subject began in 1829) "The Historical Geography of Arabia;" a copy of which I hope to receive by the next steamer. Meanwhile, I cannot deny myself the pleasure of commending to your readers the very curious and interesting statement contained in the passage which follows from a letter received by the Sheridan. It is not too much to speak of it as one of the most wonderful discoveries of an age fruitful in strange results. Very faithfully your friend,

G. W. Doane.

Riverside, April 18, 1844.

A Voice from the Patriarchal Age.

"As your copy of 'The Historical Geography of Arabia' will, I trust, soon float across the Atlantic, I should leave it to tell its own story, was it not for one result so beyond all human calculation, and therefore so likely to get abroad on the wings of rumor, that I do not like it should first reach you in a newspaper advertisement, or from any but my own pen. The result alluded to is the recovery of the long lost, and once famous Hamyaritic tongue; and in it of inscriptions, (perhaps the oldest monuments in the world,) containing a full confession of the Patriarchal faith, and an anticipated Gospel. These wonderful remains of Arabian antiquity belong to a period of the world, to reach which all the internal evidences oblige us to ascend 3500 years, or within 500 years of the Flood. For they are records of the lost tribes of Ad, the immediate descendants of Shem and Noah; a people of Arabia who perished utterly, not only long prior to all profane history, but before the books of Moses were written. The unknown inscriptions were published in Wellsted's Travels in Arabia, who discovered them on the coast of Hadramant in 1834. Copies were forthwith transmitted to Germany, to Professors Gesenius and Rodiger; who, it appears, have been at work on them for years, as it turns out, without decyphering a single word. Their existence first became known to me last summer, when my Publisher sent down Wellstedt's book, on the chance of its containing materials for my work. After examining the unknown characters closely, I had laid the inscriptions aside, as altogether undecypherable, at least by me; when it pleased Providence, in a way the most unlooked for, to put the key into my hands. I found it, without a dream of looking for it, in the 'Monumenta Vetustia Arabiæ' of A. H. Schultens. At the first glance I thought I detected in one of these monuments an Arabic version of the longest of Mr. Wellstedt's inscriptions; and of this good guess I relinquished not my grasp, until conjecture had been converted into demonstrative proof. The results are, the recovery of the Hamyaritic alphabet and language; and, with these, of such a testimony to revealed religion as Job desired, xix. 23–27. How wonderful the ways of Providence! But for Schultens' incidental publication of two short Arabic poems, these evidences of revealed truth, contemporary with Jacob and Joseph, might have remained a mystery to the end of time. Knowing whence alone it comes, I feel honored, at once, and humbled by my own success, to have thus completely succeeded where the first orientalists in Europe have entirely failed, brings to mind, in a lower sense, the saying of St. Paul, 1 Cor. i. 26. For details and vouchers you will await the arrival of your copy on the Delaware."

The following item from the Boston Transcript of April 22d, is proposed for insertion in the Rev. Mr. Chapin's contemplated book:

The Plymouth Rock says that Rev. R. Hall, of the Church of the Pilgrimage, has recently declared himself in favor of the Episcopal form of Church government, and resigned the pastoral charge of the Society with which he has been very happily connected. Mr. H. is very much beloved by his Church and Society.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev. Benjamin T, 106 Franklin.
Brownell, D. D., LL. D., Rt. Rev. T. C., 479 Broadway.
Abercrombie, Rev. Richard M., Harlem, 4th avenue, at A. Howe's.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Dowdney, Rev John, 20 John st, and Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S, 281 Broadway.
Higbee, D. D., Rev Edward Y., 159 Chambers.
Hobart, Rev. J H., 697 Broadway.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. Thaddeus M., 430 Broadway.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W.. 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Goodwin, Rev. F. J., cor. Sands and Washington sts.
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp. Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex street.

☞ Clergy removing on the first of May are requested to send immediate notice to this office.

Married.

On Thursday evening, 18th instant, at the Church of the Ascension, by the Rev. Dr. Anthon, the Rev. Edward Lounsberry, Rector of Grace Church, Sandusky City, Ohio, to Miss Anne Maria Vosburgh, of this city.

On the 8th instant, by the Rev. John B. Clemson, the Rev. Joseph M. Lybrand, of St. Paul's Camden, N. J., to Margaret L., daughter of Joseph H. Smith, of Philadelphia.

On the 14th instant, by the Rev. S. G. Litton, in Calvary Church, Memphis, the Rev. P. W. Alston, Rector of the same, to Miss Martha Booth.

At St. James's Church, on the 8th instant, by the Rev. George E. Hale, D. D., the Rev. Frederick W. Beasley, to Virginia T., daughter of Charles N. Bancker, Esq.

Calendar.

April.

28. Third Sunday after Easter.

May.

1. St. Philip and St. James the Apostles.
5. Fourth Sunday after Easter.
12. Fifth Sunday after Easter, or Rogation Sunday.
13.
14. } Rogation Days.
15.
16. The Ascension of our Lord Jesus Christ.
19. Sunday after Ascension-Day.
26. Whitsunday.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29.
31. } Ember Days.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Queen's County.—Second Sunday after Easter, April 21st, in Grace Church, Jamaica, admitted Frederick M. Noll to Deacons' Orders. Morning Prayer was read by the Rev. John F. Schroeder, D. D., Rector of St. Ann's Hall, Flushing, assisted by the Rev. William M. Carmichael, D. D., Rector of St. Thomas' Hall, Flushing, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. William L. Johnson, Rector of Grace Church.

In the afternoon, confirmed 26.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn*. Evening, St. Jude's Church, *New York.*

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A. M., St. John's Church, *Troy*; 4 P. M. St. Luke's Chapel, West Troy, *Albany County*. Rogation day, Tuesday, 14, *Schenectady*. Ascension Day, Thursday, 16, Port Jackson, *Montgomery County*.

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County*. Wednesday, 22, Little Falls, *Herkimer County*. 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County*. Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County*. Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County*. Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, St. Andrew's Church, *New York.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ By particular request, the Rev. Mr. Walter will repeat the Sermon (preached in St. Paul's Chapel on Sunday evening, 14th inst.) in St. George's Church, on Sunday evening next, 28th instant, at half past 7 o'clock, for benefit of the Sailor's Mission. Ap. 27.

☞ The Church of the Redemption in Sixth street, near Second Avenue, will be opened for Divine service on Sunday evening next (the 28th instant,) and a Sermon preached by the Rev. Benjamin I. Haight, on *Christian Education*. Service to commence at 7½ o'clock. April 27.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
April 27, 1844. 72 Murray street.

St. Simon's Church.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. April 27, 1844.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. Parker,
April 27, 1844. 296 East Broadway.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 17th inst., has received the following contributions:

From members of a class in the S S of the Mission Ch of the Epiphany, N Y, per J S, $3; through W P Hunter, Esq, R A, Savannah, Ga, Christmas offerings of the S S of Christ ch, Savannah, $14; Female Missionary Society of the same parish, $36 50—total, $50 50; from "Levi," per D Dana, jr, $5; Christ ch, Guilford, Ct, half, $5; St Matthew's ch, Wheeling, Va, half, $15; Zion ch, Louisville, Otsego co, N Y, half, $10; part of Palm Sunday collection in St Stephen's ch, Middlebury, Vt, Rev J F Phillips, rector, $23 75; on account of J P, B T O P, and E D B P, three little brothers, now with Christ, 25 cts each, annual 75 cts; legacy of A M T, a daughter of the Church, deceased, annual, 50 cts; Easter collection in St John's ch, Johnstown, N Y, Rev Salmon Wheaton, D D, rector, $10; part offerings of St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, $30; Christmas collection at Madison, Wisconsin, Rev R F Cadle, $3 50; Grace ch, Canton, St Lawrence co, N Y, $1; Mrs Bierne of Huntsville, Alabama, $12 50; Ch of the Nativity, at the same place, $6; Easter offerings of St George's ch, Astoria, L I, $10 41; St John's ch, Stamford Ct, half, $9 01. Total, $195 92.

Thomas N. Stanford, Treasurer,
April 24, 1844. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 17th inst, has received the following sums:

From St John's ch, Bridgeport, Ct, half, $20; Grace ch, S S, Providence, R I, weekly offerings for the support of John A Clark and George S Wardwell, Cape Palmas, 3d annual payment, $40; Juvenile Sewing Circle, Grace ch, Providence, R I, for support of Eleanor S Vinton, at Cape Palmas, Africa, 3d annual payment, $20; St Peter's ch, Hobart, N Y, per Rev Sheldon Davis, $1 37; Trinity ch, Columbus, O, Rev A F Dobb, rector, half, $13; St Peter's ch, Plymouth, Ct, $25; S school of do, for education of Theophilus Morris, Africa, $20—$45; a friend to the African Mission, for the support of a little girl in Africa, 1st annual payment, $15; St Matthew's ch, Wheeling, Va, per Rev Wm Armstrong, $15; Female Missionary Society of Christ ch, Savannah, half, $36 37; Christ ch, Guilford, Ct, per Rev L Bennett, rector, half, $5; Zion ch, Louisville, Otsego co, N Y, per Rev A B Beach, half, $10; St Stephen's ch, Middlebury, Vt, being part collection on Palm Sunday, per Rev J F Phelps, rector, $5; St George's ch, Fredericksburg, Va, per Rev E C McGuire, rector, $25; school at Montpelier, Ga, for printing press in Africa, $12; Ladies' African Society of Savannah, Ga, for do, do, $3—15; Christ ch, Sharon, Ct, from Miss Polly Lambert, for Africa, per Rev S T Carpenter, rector, $3; monthly collections, St Thomas's, N Y, per David Hadden, Esq, $107 63; family mite box, New York, $1 88; a few friends of Missions, St Peter's ch, Bennington, Vt, per Rev N O Preston, $5 50; Grace ch, Canton, St Lawrence co, per Rev F J Hawley, $1; offerings of St Mark's ch in the Bowery, per Rev Dr Anthon, $25; Mrs Beirne, Huntsville, Ala, for Africa, per Rev F H Laird, $10. Total, $419 75.

J. Smyth Rogers, Treasurer,
New York, April 24, 1844. 57 Wall-st.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 17th inst., the following contributions, viz:—

From St John's ch, Monticello, Rev E K Fowler, rector, $3; Cherry Valley, "by the Episcopal Ladies' Sewing Society," $15; St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, $16 50; Grace ch, Canton, Rev F J Hawley, $6 43. Total amount, $40 93.

C. N. S. Rowland, Treasurer,
April 24, 1844. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions, since acknowledgment of 17th inst., viz:—

From "a lady of Hempstead," per J A S, $1; Zion ch, Louisville, Rev A B Beach, rector, $8; Grace ch, Canton, Rev F J Hawley, $4 29. Total amount, $13 29.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
April 24, 1844. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Josiah Dow, a subscriber, $2; Charles D Betts, Esq, to constitute him a life member, $25; Young Men's Association of Christ ch, Brooklyn, by the Rev Dr Stone, rector, $30. Total amount, $57.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 24, 1844.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Mary's church, Cold Spring, Rev Ebenezer Williams, rector, $3 25; Miss Edwards, a subscriber, $1. Total amount, $4 25.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 24, 1844.

Seamen's Church.—Receipts for Sailor's Mission since last report:

From chapel of St Paul's College, L I, $6; collection in St Stephen's ch, $25; J F De Peyster, $10; W G P, $1; Jas Parish, $1; collection in Ascension Church after anniversary, $38 70; Mrs J C Babcock, $2; collection in St Paul's Chapel after sermon by the Rev Mr Walter, $211 41 and a gold ring.

B. S. Thomas, Treasurer,
April 24, 1844. 39 Nassau street.

German Church.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

By Mr T Cook—from James F Sheafe, Esq, $20; Rev Dr Milnor, $15; Rt Rev Benj T Onderdonk, $10; Widow Jacob Shatzel, $10; Rev Dr Wainwright, $5; Mrs Coster, $5; Dr Hobart, $5; M Hoffman Esq, $5; —— Pell, $5; cash, $9. Total amount, $89.

John A. Van Blarcom, Treasurer,
April 24, 1844. 290 Pearl street.

Donations for this object will be thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr. A Banning, 107 Spring street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

A FAMILY occupying a pleasant and commodious house in the vicinity of St. Bartholomew's Church, would like to receive as boarders, a Clergyman and his wife, or two or three persons of similar character.—Every pains will be taken to secure to them the comforts of a home. Address B, office of the Churchman.
April 27.

NEW THEOLOGICAL WORKS.

RECENTLY IMPORTED.

CATTERMOLE'S Literature of the Church of England, 2 vols.	$8 00
Horæ Apocalyptical, by Rev. E. B. Elliott, 3 vols. 8vo.	11 00
Maitland's Series of Essays on the Dark Ages, 1 vol. 8vo.	3 75
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Thackeray's Eccles. History of Ancient Britain, 2 vols	7 00
Brett, on the Liturgies, 1 vol. 8vo	3 00
The Pulpit, vol. 43 and 44, 2 vols. each	2 50
Land of Israel, by Rev. Dr. Keith, 1 vol.	3 25
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Bishop Jebb's Pastoral Instructions	1 88
Sanderson's Reflections in Sickness	1 87
Stoddart's Letters on the Psalms, 1 vol.	1 25
Best's Pietas Domestica, 1 vol.	2 25
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Miles—the Glorious Voice of the Reformation	2 75
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Frey's Exposition of the Psalms, 1 vol.	5 00
Lectures on the Conversion of the Jews, 1 vol.	1 50
What is Christianity? by Bishop Short	1 00
Ecclesiac Anglicanæ Vindex Cathol. 3 vols.	15 00
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Studies of the New Testament, by a Layman.	4 75
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Jones's Village Church Sermons, 1 vol.	1 75
Sandford's Doctrine of Regeneration, 1 vol.	1 25
The Promised Glory, by Rev. E. Bickersteth,	1 75
Neander's Life of St. Bernard, 1 vol.	2 25
Instorum Semita, or Path of the Just, 1 vol.	1 50
Quesnel's Gospel of St. Matthew, 1 vol.	1 75
Works of Bishop Ridley, edited by Rev. H. Christmas, 1 vol.	3 50
Works of Bishop Pilkington, edited by Scholefield, 1 vol	4 00
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Lectures on the Conversion of the Jews	1 50
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A LADY qualified to instruct a gentleman's four daughters in the several branches of polite education, including Latin, French and the Piano, may hear of an eligible situation at the South, by addressing "X. H." at the Churchman office. None but well qualified persons, who can give unexceptionable references for character, need apply. April 27—3t

MISSES RAINSFORD'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
No. 47 Irving Place, New York.

THE Summer Term of this establishment will commence on Thursday, May 2d.

Reference may be made to the Right Rev. Bishops of New York, New Jersey, and Massachusetts. The Rev. Drs. Berrian, Ferris, Milnor, Matthews, Seabury, Taylor and Wainwright. The Rev. Messrs. Balch, Forbes, Higbee, Price and Perry. James B. Elliman and J. Hicks, Esqs., Messrs. Stanford & Swords, and Messrs. Bartlett & Welford, New York.
April 27—4t$

MISS WOOD'S JUVENILE BOARDING SCHOOL, SAYBROOK, CONN.,

HAS been in operation for the last six years—number of pupils limited to twelve. The location of the town is pleasant and healthy, lying at the mouth of Connecticut River, about 120 miles from New York, and having daily communication with that and neighboring cities.

There are two sessions during the year, of 23 weeks each, commencing on the first days of May and November.

Terms.—For pupils under ten years, for tuition in the English branches, board, washing, beds, bedding, $50 per session; over that age $60. Music and French extra. Children of both sexes taken, and received at any time during the term at proportionate charges.

Circulars may be obtained at Stanford & Swords' bookstore, Broadway; S. B. Hutchings, 84 Rivington street, N. Y., or by addressing the Principal.

References.—Rev. Wm. G. French, Milford, Con.; Rev. F. Stanley, Princess Anne, Md.; G. W. Berrian, Quincy, Ill.; Dr. J. S. Oatman, N. Y. City; Dr. E. Cone, Westbrook, Conn. April 27—4t$

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Lives of Eminent English Laymen, by Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.——Manning's Sermons.
Life of Wm. Wilberforce, abridged, by his Sons.
Travels in the East, by Rev. H. Formby, &c.

Number 5, of this periodical is now out, containing a continuation of Christian Morals, by Sewell.

J. R. DUNHAM.
Flemington, N. J., April, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. April 27.

NEW ORIGINAL WORK.

Will be published next week,

THE CHRISTIAN INSTRUCTED in the Ways of the Gospel and the Church: In a Series of Discourses delivered at St. James's Church, Goshen, New York. By the Rev. J. A. Spencer, A. M., late Rector. One elegant volume, 16mo. of 370 pages.

This is the first volume of Sermons by an American Divine which has appeared for some years. Their style is characterized by clearness, directness, and force—and they combine, in a happy degree, solid good sense and animation. The great truths of the gospel are presented in a familiar and plain manner, as the Church Catholic has always held them, and as they are held by the reformed branches in England and America.

The Introduction contains a brief notice of what the Church is, how she is to be distinguished from the various surrounding sects, &c.; of the great value and advantages of the Liturgy, and also a succinct account of various Festivals and Fasts, and Holy Seasons; and to the Sermons are appended notes from the writings of Hooker, Barrow, Taylor, Pearson, Chillingworth, Leslie, Horsley, Hobart, and other standard divines, illustrating and enforcing the doctrines contained in them. The book is well adapted to the present distracted state of the public mind, to lead the honest inquirer to a full knowledge of the truth as it is in Jesus, and to give a correct view of the position occupied by the Church.

The following is the copy of a letter of recommendation, by the Right Rev. Bishop Onderdonk, of the Diocese of New York:—

"Having great confidence in the qualifications of the Rev. Jesse A. Spencer for pastoral instruction in the Church of God, from a personal acquaintance with him as an alumnus of the General Theological Seminary of the Protestant Episcopal Church, and as a Deacon and Presbyter of my Diocese, it gives me pleasure to learn, that in his present physical inability to discharge the active duties of the ministry, he purposes publishing a select number of his sermons. Nothing doubting that they will be found instructive and edifying to those who sincerely desire to grow in the knowledge and practice of the gospel, I commend them to the patronage of the Diocese; and this the more earnestly, as their publication may be hoped to be a source of temporal comfort and support to a very worthy servant of the altar, afflicted, at an early period of his ministry, with loss of bodily power to be devoted to its functions."

D. APPLETON & CO., Publishers,
April 27.—2tis 200 Broadway.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

PROPOSES to republish immediately, with the approval of its Executive Committee, now about to be commenced, the following books, just received from England:

The Distant Hills—a Parable. By the Rev. W. Adams, M. A.

The Shadow of the Cross—a Parable. By the same author. April 27, 1844.

D. APPLETON & CO.

Have just published,

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Sermons; bearing on subjects of the day. By John Henry Newman, B. D., one elegantly printed volume. $1 25. April 27—2tis

MISS ADAMS'S SCHOOL FOR YOUNG LADIES, AT JAMAICA, L. I.

THE Summer Session of this Institution will commence on Monday, May 6th. Circulars may be obtained from E. Monroe, Esq., 181 Broadway, New York. April 27—3t$

REPUBLICATION OF THE JOURNALS OF THE CONVENTIONS OF THE DIOCESE OF NEW YORK.

THE undersigned propose to republish, in numbers, under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, the Journals of all the Conventions of the Diocese of New York from the first, which was held in 1785.

The reprint will follow exactly the originally printed Journals, including appendixes, with a careful correction of all errors evidently typographical; except that documents which are the same in different Journals, will be published only in the one in which they first appear. Suitable references will, however, be made in all the subsequent Journals with which they may have been originally printed.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other*, (or at most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

The numbers will be printed upon good paper, and with clear type, at intervals of three or four weeks. Each number will contain 80 octavo pages, and be sold at *Twenty-five cents.*

Any person forwarding to the Publishers (*post paid*) the sum of $1, will have four numbers sent to him by mail, immediately upon their issue.

H. M. ONDERDONK & CO.,
Publishers, 4 John street.

☞ The Utica Gospel Messenger will please give the above *three* insertions, and send the bill to Publisher's office. April 13—3t

JUST PUBLISHED.

AN INQUIRY INTO THE MINISTERIAL COMMISSION. By the Rev. Lloyd Windsor, A. M., Rector of Grace Church, Lockport.

For sale by J. A. SPARKS, Churchman Bookstore, No. 109 Nassau street, Stanford & Swords, Appleton & Co., T. J. Crowen, 633 Broadway, and at the store of the publisher, 84 Maiden Lane. April 20—6t

JUST PUBLISHED.

BISHOP ONDERDONK'S Reply to a Communication signed by Three Hundred and Twenty-eight Laymen of the Diocese of New York. Price 6¼ cents single; 50 cents per dozen; $3 per hundred.

The above Reply, together with Bishop Onderdonk's Two Pastoral Letters, The Reply of "Laic" to an Address to the Laity, and the Address of Laymen to the Bishop, have been, for greater convenience, bound together under one cover, and are for sale at 12½ cents single numbers, and $1 per dozen.

HENRY M. ONDERDONK,
April 20—2t Publisher, 4 John st., near Broadway.

EDUCATION—WASHINGTON INSTITUTE.

Thirteenth Street, near Union Place.

THE Summer arrangement of the classes will commence this week. We might speak of the care bestowed, and the provision made for the comfort and advantage of our pupils; but, at a time when nearly every place of education is announced as the best possible, we choose rather to refer to the history of our Institution for more than a quarter of a century; during the greater part of which period, and under one continuous *regime*, it has occupied the grounds now appropriated to its uses.

T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
April 20th, 1844—3t$

EPISCOPAL ACADEMY OF CONNECTICUT, CHESHIRE.

THE Summer Session of this Institution will commence Wednesday, first of May next, and continue 22 weeks. Terms, $75 per Session, including every thing but Books and Stationery. Early application is solicited.

E. E. BEARDSLEY,
April 13, 1844.—4t Principal.

SCHOOL.

NEW HAVEN, CONNECTICUT.

THE Summer Term of the Misses EDWARDS'S Boarding and Day School, will commence on Monday the 6th of May. April 13—6t

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FOR SALE Pew No. 97 Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REEDE, Twentieth street, second house east of Broadway, south side.
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April 20—tf

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

BOARDING SCHOOL FOR YOUNG LADIES.

THE Spring Term of Miss SAGAR and Miss BALLOW'S Boarding and Day School for Young Ladies, No. 10 Albion Place, Fourth street, will commence on the 11th of May. April 13—6t

The Churchman.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. X.

SUMMARY OF THE SCRIPTURAL ARGUMENT FOR THE EPISCOPACY.

The scriptural argument in favor of the Episcopacy having now been carried through several numbers, it may be expedient, before leaving it and directing the reader's attention to other considerations, to exhibit it in a condensed form. This is the object of the present essay.

A ministry authenticated by an outward commission, and perpetuated through an unbroken succession, is the institution of God's appointment to preach the Gospel and administer its sacraments and ordinances.

This ministry is constituted in three orders, the first possessing the exclusive power of ordaining, of governing in the Church, and of transmitting the succession.

This doctrine of a three-fold ministry as essential to the Christian Church, is supported by its identity of principle with the organization of the Jewish ministry, as established by the express injunction of God himself.

The Jewish priesthood consisted of three orders—the high priest, the priests and the Levites. When Christ came it was not to destroy the old dispensation, of which this system was an essential part, but to *fulfil* or enlarge it. "Think not," says he, "that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil." (Matt. v. 17.) While he abrogated some part of the ancient customs and laws, he left this untouched and unreproved. Shall we now venture to annul or hold in light estimation a principle of order which Christ did not disapprove? In the affirmed absence of explicit instruction on the subject, is it not reasonable to conclude that a principle so established and so countenanced was to be retained in the new dispensation? If ministerial parity were the necessary, or even the more expedient order, and the Episcopacy a yoke which the Gentiles would not be able to bear, why was not the former clearly established, or the latter expressly disallowed, as was the case with circumcision? (Acts xv. 10.)

The Jewish priesthood in three orders seems, in the New Testament, to be considered a type of the Christian priesthood. St. Paul calls our blessed Saviour "the Apostle and high priest of our profession," (Hebrews iii. 1,) and by St. Peter he is styled "the shepherd and Bishop of your souls," (1 Peter ii. 25.) Again St. Jude speaks of those who "despise dominion, and speak evil of dignities," (verse 8,) "and perished in the gainsaying of Core," (verse 11.) What the sin of Korah was we learn in Numbers vii. It consisted in aspiring to discharge the functions of the priesthood, without authority. This sin, then, is possible under the Christian dispensation, and if so, there must be some principles common to both priesthoods and essential to them, and who can say that the threefold order is not one of these principles?

Ere the Jewish priesthood was annulled, and that of the new dispensation established in its place, He who is the great source of all sacerdotal power, while preparing the way for this dispensation, carried on his own ministry in conformity with the principle of a threefold order. He was the chief shepherd and Bishop. He chose twelve Apostles to be near his person, and to them he gave the highest commission. "After these things the Lord appointed other seventy also," (Luke xi.) Does any one imagine that these disciples held the same place under our Lord's personal ministry with the twelve Apostles? The supposition is at utter variance with what is recorded of the two orders in the New Testament. We have, then, during the visible ministry of Christ on the earth—the chief shepherd and Bishop—the twelve Apostles—and the seventy disciples. Clearly there is no ministerial parity here, and as clearly the distinction in the ministry is threefold.

When the Lord had fulfilled his personal ministry, ere he ascended up on high, he gave a new commission to his Apostles, constituting them and their successors his representatives to the end of time. (Matt. xxviii. 19, 20.) To this it may be objected that the Apostles wrought miracles, and as those who assume to be their successors cannot do the same, their claim to the successorship must be disallowed. This objection proves too much, for follow it out to its necessary consequences and it must be inferred also that there are no Christians who have succeeded those of Apostolic times. The Lord promised, "these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xv. 17, 18.) Now if the Bishops must work miracles at the present day, to prove that they hold the Apostolic office, then must believers do all these things to establish their claim to the title. The power of working miracles, therefore, no more appertains to the Apostolic office than it does to ordinary discipleship.

That the Apostles were to have successors, and that they had received from the Lord the power of appointing them, is evident from the fact that the first transaction which is recorded in the history of the Church (Acts 1) was the appointment of Matthias to take the Episcopacy or the Bishopric of Judas.

The Lord now relinquishes his visible ministry, having invested the Apostles with the chief authority in the Church. Before he left them he instructed them forty days "in the things pertaining to the kingdom of God," (Acts i. 3.) Whatever they did was unquestionably done in conformity with these instructions.

They soon proceeded to the ordination of deacons by the laying on of hands, (Acts vi.) This scriptural order of ministers is now found only in connexion with the Episcopacy. Those bearing this name among other denominations are not *ordained*, or if hands are laid on them they do not preach as did Stephen, (Acts vii.,) or if their exhortations are to be accounted as authorized preaching, then Presbyterianism recognizes two orders in the ministry; and they do not baptize as Philip did, (Acts viii.)

Now let us pursue the chain of ministerial commission as far as the Scriptures present it to our notice. The Saviour says to the Apostles, "As my Father hath sent me even so send I you," (John xx. 21.) Here the commission is given by the Father to the Son, and by him committed to chosen men.

St. Paul is afterward added to this number, and received his commission, as did the other Apostles, from Christ himself. In process of time, and to secure the succession, St. Paul conveys the commission to Timothy, among others. It is done *by* the imposition of the Apostle's hands, *with* the laying on of the hands of the presbytery. (1 Tim. iv. 14; 2 Tim. i. 6.) The authority was conveyed by the Apostle, the assent only of the presbytery was manifested. The charge given to Timothy is, "the things that *thou* hast heard of *me* among many witnesses, the same commit thou to *faithful men*, who shall be able to teach others also." Here the commission is carried one step farther. It has been conveyed from the Father to the Son, from the Son to the Apostle Paul, from Paul to Timothy, from Timothy to *the faithful men*.

Now we cannot reasonably doubt that in all important matters the Apostles must have acted upon some uniform principle, and as they organized one Church so they organized all the Churches.

The Church at Philippi was established by St. Paul, and it is manifest that this Church possessed a ministry in three orders. His epistle to this Church opens with this salutation, "To all the saints which are at Philippi, with the Bishops and deacons." Here are three descriptions of persons, but only *two* orders of the ministry brought to view—the saints or believers, i. e., the general body of the faithful—then the Bishops or elders—and the deacons. The Bishops and deacons are proved to be ministers of different grades by this passage, and by 1 Tim. iii. We look, then, for the third or superior order, and find the Apostle of the Philippians mentioned in chap. ii. 25—"Epaphroditus," says St. Paul, "my brother and companion in labor and fellow soldier, but your messenger," or, as in the Greek, Apostle.

He was with St. Paul when this epistle was written, was the bearer of it, and as he was probably himself to read it, the Apostle thus addresses him in the body of it, "I entreat thee, also, true yoke fellow, &c., [iv. 3.]

If one Church was established upon the principle of a three-fold ministry, by St. Paul, can we reasonably doubt that wherever he planted other Churches the same principle entered into their organization? And if St. Paul so ordered the Church to be governed, is it likely that the other Apostles pursued another method in accomplishing their work?

The Church at Ephesus in its history, as gathered from the New Testament, exhibits the Episcopal principle upon which it was founded, in full operation. In the twentieth chapter of Acts, we find St. Paul thus warning the elders of that Church:—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Verses 29, 30. In his Epistle to Timothy, whom he appointed their Bishop, he tells him to charge some of these elders "that they teach no *other* doctrine." (1 Tim. i. 3.) Long after this the venerable Apostle St. John, writing to the Angel or Apostle, or messenger, or Bishop, of this same Church, addresses him personally, and says, "*thou*" (not ye elders) but "*thou* hast tried them which say they are Apostles, and are not, and hast found them liars." (Rev. ii. 2.) Observe, then, in relation to the history of this Church—the prophecy of defection among some of its elders—but no direction given to *them* to interpose in the matter—next the charge given to Timothy to use his *personal* authority—and lastly the commendation of the Angel, who was either Timothy or his successor, because the solemn trust had been faithfully executed by *him*, the responsible person.

In conformity with this principle of Episcopal government, the Epistles to Timothy, who was to preside over the Church at Ephesus, and to Titus, who was left in Crete "to ordain elders in every city," are the only epistles of St. Paul which contain directions for constituting Churches and appointing ministers. The others are addressed to the people at large, or private individuals, but nothing is said to them upon this subject; other doctrines are treated of, the Church is recognized and described as in Ephesians, the sin of schism is condemned, &c., &c., but not one word intimating authority on the part of the people, to alter or amend the fundamental constitution of the Church, or give a commission to its ministry.

And finally we see the Episcopal principle recognized in the Church *first* established in Jerusalem, and in the *last* Churches mentioned in the sacred history, those of Asia Minor.

Now a Church founded upon this very principle of Episcopacy is actually in existence at the present day. Other organized bodies of Christians are also in existence, but we can specify the time and place of their origin.

Methodism began at Oxford, under the Wesleys, and remained incorporated as it were with the Church during most of their life time, and it has been a distinct system of ecclesiastical discipline for about fifty years.

Congregationalism, or the sect of the Independents, was first heard of in the seventeenth century. It was the gradual offspring of Presbyterianism and developed itself fully in the time of Oliver Cromwell, or rather earlier, perhaps, in this country, at Plymouth, Massachusetts.

In the sixteenth century the Baptists commenced a separate institution at Munster, in Westphalia, under John Matthias and John Bokkels. In this country they began at Providence, R. I., March, 1639. Ezekiel Holliman baptized Roger Williams, and then Williams "baptized Holliman and the other ten."

Presbyterianism also began in this century, in Germany and at Geneva, under Martin Luther, John Calvin, Philip Melancthon and others; but became a sect against their original wishes, better knowledge and explicit declarations.

It were easy to extend this list to every age before the Reformation, and to recal the dates and councils which established the numerous errors of Romanism, but it is sufficient to say that the essence of this system, as far as it is contradistinguished from the fundamental principle of the Church Catholic, is found in the assumption of Boniface the 3d, to the title of Universal Bishop, in A. D. 606.

Now we affirm that no man can show the *beginning* of Episcopacy except with Christianity; its *birth place*, if not Jerusalem; *its authors*, if not Christ and the Apostles; *its age*, except the first century, before the venerable head of the Apostle John was laid in the grave.

JONA. M. WAINWRIGHT.

Friday, March 22d.

COLONEL STODDART AND CAPTAIN CONOLLY.—Captain Grover has communicated to us (the *Times*) the following interesting intelligence, just received from Dr. Wolff. On the 8th of December he reached Ashkalah, (in Armenia,) and thus describes what took place:—

"At Ashkalah, I found again three Dervishes from Bokhara, who left Bokhara four months ago. I asked them whether they had seen at Bokhara some English travellers.

"Bokharalee.—'Yes, and it was reported for some time that they had been killed, but there was no truth in it; but one of them came from Kokan, with whom the King of Bokhara was angry, believing that he did assist the King of Kokan, and therefore put both the tall and short Englishman into prison, but let them out after some time, and they now teach the soldiers of Bokhara the European exercise.'" Dr. Wolff gives the names and places of abode of these Dervishes in Bokhara, and further states that at Erzerum a Shekh of Bokhara, named Schah Jemand Addeen, of the family of Nakshbanchi, called upon him and said that he would find his friends alive, and promised him letters.

The fall of snow at Erzerum has been extraordinary; eight men were brought in dead, and guns were fired every five minutes to direct travellers!

The kindness of Colonel Williams, (Royal Artillery,) Her Majesty's Commissioner, and of Mr. Brant, the Consul, is beyond all praise. Colonel Williams has had the kindness to write to Captain Grover, stating that the Doctor was in excellent health, and would start on the 27th of December for Tabreez.

Everything possible has been done by the Earl of Aberdeen to insure the safety and even the comfort of Dr. Wolff. The next accounts will probably be from Tabreez.—*Eng. Churchman.*

OLD PSALM TUNES.—There is, to us, more of touching pathos, heart thrilling expression in some of the old psalm tunes, feelingly displayed, than in a whole batch of modernisms. The strains go home, and the "fountains of the great deep are broken up"—the great deep of unfathomable feeling, that lies far, far below the surface of the world hardened heart: and as the unwonted, yet unchecked tear starts in the eye, the softened spirit yields to their influence, and shakes off the load of earthly care, rising, purified and spiritualized into a clearer atmosphere. Strange inexplicable associations brood over the mind, "like the far off dreams of paradise," mingling their chaste melancholy with musing of a still subdued, though more cheerful, character. How many glad hearts in the olden time have rejoiced in these songs of praise—how many sorrowful ones sighed out their complaints in those plaintive notes, that steal sadly yet sweetly on the ear—hearts that, now cold in death are laid to rest, around that sacred fane, within whose walls they had so often swelled with emotion!—*Blackwood.*

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Glenville, April, 1844.

REFERENCES.—Rt. Rev. Benjamin T. Onderdonk, D. D., Rev. Thomas Lyell, D. D., Rev. Thomas H. Taylor, D. D., Edward W. Dunham, Esq., Whitehead J. Co[illegible]l, Esq., John Laidlaw, Esq., New York.
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☞ E. G., Jr. may be seen at 507 Bowery, first house above 13th street, on Friday and Saturday of this and the following weeks. April 20—2t$

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April 6, 1844.—yly

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New York, April 6, 1844.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale, Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. April 6.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by

J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

ST. MATTHEW'S HALL,

PORT COLDEN WARREN COUNTY, NEW JERSEY.

THIS institution, situated eight miles from Schooley's Mountain Spring, and fourteen from Easton, Pa., upon the turnpike road from Morristown to Easton, will be revived this Spring, as an English and Classical School, on Christian principles, for boys, under the care of the Rev. P. L. Jaques.

The situation of the building is remarkably pleasant and healthy, and the accommodations are ample. Mr. Jaques, who has had more than ten years' experience in constantly teaching, will be aided in the duties of the Hall, by a competent assistant. The boys will, in all respects, be treated as his own children; and their moral and religious principles will receive his especial attention.

The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half* of which, *will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

⁂ Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

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ST. THOMAS'S HALL, FLUSHING, L. I.

THIS Institution, so advantageously known to the public, while under the supervision of the Rev. Dr. Hawks, having passed into the hands of the Rev. Wm. M. Carmichael, D.D., late Rector of St. George's Church, Hempstead, and Gerardus Beekman Docharty, A. M., late Principal of the Hemstead Seminary, is now in successful operation, as a Boarding School for Boys. The object of the proprietors is, to make it one of the very best Institutions of the kind in the country. An Institution in which parents may place their children, with entire confidence that every thing will be done which can reasonably be expected, to cultivate their minds, their morals and their hearts.

The families of the proprietors reside in the establishment, who, together with the students, will form one household, regulated and governed with parental care and authority.

St. Thomas's Hall is beautifully located in a very healthy village, within a short ride of the city of New York, and approachable not only at all times of the day, but at all seasons of the year, by means of stages and steamboats. The accommodations are on the most liberal scale, with special reference to the health, and comfort, and happiness of the student.

Boys will be received at any age, over eight, and prepared to enter college or the counting-house.

REFERENCES.

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore.

TERMS.—One hundred dollars a session of five months, payable in advance. Sessions commence October 1, and April 1. For further information, see the Circulars, which may be had at the Hall, or at Stanford & Swords, No. 152 Broadway, New York.

REV. WILLIAM M. CARMICHAEL, D.D.
GERARDUS BEEKMAN DOCHARTY, A.M.,
March 9, 1844.—tf Proprietors.

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

CLASSICAL AND ENGLISH SCHOOL.

CONDUCTED ON CHRISTIAN PRINCIPLES.

No. 255 Greene street, next the corner of Waverley Place.

ON the first of May instant, the Rev. J. A. SPENCER, A. M., will assume the charge of this institution. It will be the aim and effort of Mr. S. to continue the course heretofore pursued, and (if possible) to give increased efficiency and activity to the various departments of instruction. The number of pupils being limited, there are at present only a few vacancies; early application is therefore desirable. Two or three boys could be received into the Rector's family.

REFERENCES.—The Rt. Rev. Bishop Onderdonk; Rt. Rev. Bishop Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Chas. Anthon, LL. D., Dr. Jno. Stearns, Dr. Edward Delafield, Louis Loutral, Esq., George T. Strong, Esq. April 6.

WESTPORT FEMALE SEMINARY,

FAIRFIELD, COUNTY, CONN.

MRS. LOUISA A. SMITH, Principal. The Summer Term of the year 1844, will commence on May first, and close October first.

Terms of admission $140 per annum, or $35 per quarter. For this sum the pupil is entitled to board and washing; to tuition in the English branches and French. An extra charge for Latin $5. For Music on Piano, with use of instrument, $12. Drawing, with use of patterns, $3 50. Payments quarterly in advance.

REFERENCES.—Rev. E. M. Johnson, Rev. B. C. Cutler and George Marvin, M. D., Brooklyn; Mr. Nelson Jarvis, 142 Broadway, New York; Rev. William Mead, D. D. and Rev. Edwin Hall, Norwalk, Conn.; Rev. H. Benedict and Rev. E. Bull, Westport. April 6—6w

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PECK'S BOOKSTORE,
No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, } Buffalo, N. Y.
CHS. E. PECK, }

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

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JAMES A. SPARKS,

No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. March 30.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication the following books, viz.:

The Juvenile Repository, being the republication in three or more volumes, of a series of choice books for children, from the press of 'Burns,' London.

Sacred History, Old Testament, one vol. 18mo.

Recently published by the General Protestant Episcopal Sunday School Union.

The Rector's Visits; or, Stories on the Lord's Prayer, 18mo. 108 pages.

The Children of Hazlewood School; or, Ill Conduct at Church. 18mo. 48 pages.

James Ford; or, The Heedless Boy. 18mo. 24 pages.

The Early Called; a Gift for Bereaved Parents. By the Rev. Wm. H. Lewis. 18mo. 84 pages, fine muslin.

The Juvenile Repository, volume I. 18mo. 144 pages, fine muslin, and Library binding.

Beaven's Help to Catechizing. From the second London edition, revised and amended by the author, and the Executive Committee of the S. S. Union. 114 pages, 18mo. in stiff pasteboard covers. Price $10 per hundred, with the usual discount to Sunday Schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cts. each, discount as above.

A clergyman at the West writes: "It is the most popular book amongst teachers, scholars, and parents, and the best for Sunday Schools I ever knew." The same testimony is coming in from all quarters.

Orders may be addressed to

DANIEL DANA, JR., Agent,
Jan. 27—tf 20 John st., New York.

ORGAN MANUFACTORY,

Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of

JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.
January 20.

H. COLBURN,
BOOKSELLER, BALTIMORE, MD.

CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

The Churchman.

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,

BY JAMES A. SPARKS,

109 Nassau-street, New York, UP STAIRS.

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For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

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